

THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Eccliaistical Affairs.

THE DEBATE AND DIVISION ON THE IRISH UNIVERSITY BILL.

THE second night's debate on what is now the question of the hour resembled the first, in that the balance of impression which it produced was decidedly against the Ministerial measure, and that the Government appeared to be incapacitated for even attempting to make a rally of their disaffected forces. The heavy artillery of Mr. Horsman and Dr. Playfair had a perceptibly damaging effect; while the weapons of Mr. Fortescue and Mr. Lowe were not only lighter, but were used with a hesitancy that seemed to indicate that the arms which wielded them were unnerved by unlooked-for resistance.

Mr. Horsman's criticisms were merciless, and his language at times exaggerated. He was also somewhat inconsistent with himself; for whereas he appeared to have been willing to accept the bill if the Romish Catholic hierarchy had done the same, he proceeded to show that the scheme was one which, for that very reason, he ought to oppose. But stripped of mere personal and accidental incidents, Mr. Horsman's speech contained matter of great weight, and advocated a line of policy which has our hearty assent. It was with reason that he expressed the opinion that a Liberal Government if it touched the system of mixed education, as imparted in the Queen's Colleges, should do so only to give them fresh strength, instead of diminishing that strength, and even threatening their existence. Asserting that the mixed system had succeeded in spite of great difficulties, he described the causes of those changes on which the allegation of failure is based; tracing them to papal and episcopal influence, the exertion of which could be exactly dated, and quoting those ecclesiastical denunciations the very issue of which showed that the colleges were popular rather than otherwise with the Roman Catholic laity of Ireland. They have, he asserted, been "thwarted, impeded, and partially defeated by the hostile action of the Roman Catholic prelates;" so that the real grievance of Irishmen was, that "when the State had removed all disabilities on account of religion their own priests have stepped in and imposed fresh disabilities." For that and similar reasons he objected to "the slightest concession, direct and or indirect, to the claims of the Roman Catholic

hierarchy to control the education of the State," and asked what would be said in Italy and Germany, if, while the Catholic Governments of Europe are defying the priesthood in this matter, "the English Legislature, under a Liberal Ministry, throws its weight into the scale to crush the layman and exalt the priest?" The failure of the bill would, he predicted, put an end to such attempts, and he therefore declared his determination to vote against it, and expressed a hope that it would be rejected by a majority "which would make it known that there exists a spirit in the House of Commons which will not permit a Minister to degrade the Legislature or to destroy the independence of Parliament."

It was surely a misfortune for the Government, which might have been averted, that, just as a reply to Mr. Fawcett fell to Lord Hartington, so now it was left to Mr. Fortescue to grapple with the grave facts and the vigorous invective of Mr. Horsman. The last-named speaker had scornfully asked if anybody ever had confidence in the intentions of the Government in regard to this question, and, as though to justify suspicion, Mr. Fortescue avowed that he had always been, and still was, in favour of endowing Roman Catholic educational institutions, though he admitted that public opinion was hostile to such a policy. Mr. Fortescue did, however, let drop one of those statements for which the occupants of the Liberal benches listened with eager ears whenever a member of the Government rose to take part in the debate; for he intimated that the provisions, known as the "gagging clauses," although considered very important, were not of the essence of the bill. He also protested against the notion that it was intended to encourage the representation of small, or "bogus" colleges, in the Council; it never having been intended that more than "a very small number indeed" should be included.

It was, however, the speech of Dr. Playfair which produced the greatest impression on the House, and that, not only because of the important and interesting character of his statements, but because he spoke with perfect dispassionateness and with a regard for the position of the Government which, it must be admitted, had been wanting in some previous speakers. Grappling with Mr. Gladstone's allegations in regard to the intellectual deficiencies of Ireland, he stated that that country had one University student to every 2,700 of the population, while England had but one to every 4,000. In Scotland the proportion was one in 800, but there a University training was, to a large extent, industrial and professional; while Mr. Gladstone had attached exclusive importance to the number of art students, which were decreasing all over the world, and could be kept up at the English Universities only by an incessant increase of scholarships. And, so far from there having been a decrease in the number of Queen's University students, they had increased sevenfold from 1851 to 1871. Even in the faculty of arts, Ireland stood nearly twice as well as England, comparing the number of degrees with the population. He also presented statistics showing that Galway College had well served the purpose for which it was established.

On the important question of centralisation versus decentralisation, Dr. Playfair professed a decided preference for the existence of two Universities, instead of one; but, while he might

be willing to waive his opinion, if by doing so Roman Catholics were to be conciliated, why should he run the risk of shaking the existing system, which had worked well, and substituting another which might do injustice to Protestants, while not assented to by Roman Catholics? He emphatically condemned the proposed representation of colleges, and the discouragement offered to the study of mental science and history, and suggested that they might be made alternative subjects. At present "the bill drove the student into two corners, and would either make him a bigot or an infidel," and its provisions showed that "all this tongue-tying, this exclusion of academic subjects, showed that it was impossible to found a University with such restrictions." He also showed that, whatever the priesthood might say, there was a strong current of Liberal feeling among the Irish Catholic laity, and urged that if the great academic institutions were thrown freely open to all, on honourable terms, "the love of learning would surmount the temporary obstacles to its attainment."

To the member for the University of Edinburgh succeeded the member for the University of London, and though Mr. Lowe failed less conspicuously than had his colleagues, he spoke with unaccustomed awkwardness, and even without his usual unflinching vivacity. Even while asserting that the gagging clauses were not of the essence of the bill, he vindicated them; though he thought that to one of them—the "theory" clause—ridiculous importance had been attached. He admitted that the Ministry had had a severer handling than it had expected, but thought that there would be an acknowledgment of the honesty and fairness of the intention of the bill, which he hoped might yet become, in the language of Mr. Horsman's letter so cleverly flaunted in the face of the writer, "an ornament of the Statute-book."

Mr. Hardy's speech did not alter the situation, though it made a few good points, while it was characterised by the partisanship which commonly marks all the honourable gentleman's Parliamentary addresses. He could even sneer at the Premier for attending a public dinner at Croydon, while unable to address his constituents at Greenwich! It, however, needed nothing from the Opposition side of the House to justify the bulletin that, at the close of the second night's debate, the bill was in a bad way.

On Monday night there were signs of improvement and gleams of hope. The publication of Cardinal Cullen's pastoral had put an extinguisher upon all those negotiations which we believe were going on in Roman Catholic circles up to the previous Saturday, to establish better relations with the Government, and the rumour then was that, as reconciliation in that quarter was hopeless, the Ministry would now try and make peace with the other section of its supporters.

The speech of Mr. Harcourt helped to pave the way for this; for while he humorously reprobated several of the provisions of the bill, he insisted that they might be got rid of without destroying it; expressed his belief that the Government would fairly meet all proposals, and insisted that it was better to settle the question while it was possible, and to make the measure what it ought to be, "a bill to affirm, consolidate, and extend the system of mixed

and united education in Ireland." It was easy for Dr. Ball to ridicule this line of remark, and, apparently, as easy for him to endeavour to excite the passions of Irishmen, by calling upon them to resist the legislation of Englishmen and Scotchmen which was opposed to their own feelings and convictions. Of four Irish members who followed, one only supported the bill; and then, after a characteristic speech from Mr. Bentinck, as distrustful of the Conservative as of the Liberal leaders, Mr. Miall expressed what he believed to be the views of Nonconformists. They, he said, recognised the good intentions of the Government, and also were quite satisfied with certain features of the bill. He, too, counselled the House to disregard priestly claims, and to do what was right, confident as to the ultimate result. The bill would give free access to a national University without religious distinctions, and therefore he supported it; but with the intention of advocating important changes in its machinery, and if absolutely needful, opposing the third reading.

After a lively speech against the "unhappy bill" from Mr. Osborne, Mr. Cardwell—the contrast between the two was great—made the speech which had been impatiently waited for by Liberal members all the evening. He quickly stated that no one voting for the bill would be fettered or committed by his vote when the accessories of the measure came to be dealt with. To the question, "What is the essence of the bill?" he replied:—That which relates to the University of Dublin and to Trinity College, which it was wished to make a great National University, established on "principles of entire neutrality as regards every religious denomination." The dissolution of the Queen's University and Galway College was "open," and the arrangements with respect to the Chairs, the gagging clauses, the constitution of the Council, and the representation of the colleges, "are not points on which we need abide by the bill as it stands." "All may not be on exactly the same footing, but all are open to modification and discussion." And then, after explaining and vindicating, not without effect, the proceedings of the Government, the speaker closed by calling upon the House to reject what was objectionable and retain what was desirable, but to pass a measure intended to promote the interests of learning, in conformity with the rights of conscience.

It had taken a whole week to induce the Ministry to speak thus plainly, and when they had spoken it was felt that the position of the question had shifted; and though no one ventured to predict the issue with confidence, there was a feeling of relief at the passing away of some of the clouds which had made it difficult for many an honourable member to see the way in which he could walk with a clear conscience, if not with sanguine anticipations.

Last night's debate seemed throughout to belie the hopes created by that of the previous evening, for out of about a dozen speakers, two only came to the rescue of the Government. But it was the last opportunity for the display of Irish Roman Catholic antagonism, and it was, of course, freely used. Moreover, it was inevitable that the delayed concessions of the Government to their English supporters should have an unfavourable effect on those on whose support they had ceased to calculate. The interest of the debate was now centred in the speeches of the two leaders, who were about once more to face each other in a conflict, the like of which has not been witnessed since Mr. Gladstone, on the declaration of his Irish Church policy, inflicted on Mr. Disraeli the defeat which presently drove him from power. Both were equal to the occasion, and their speeches were well calculated to sustain the debating reputation of the House of Commons. The two speeches have an historical value, as well as a personal interest; for they suggest some important conclusions respecting the past, and, if they do not outline the future, they indicate clearly the ground on which many a struggle may yet take place before this and cognate questions

are finally disposed of. If, as Mr. Disraeli declared, concurrent endowment be dead, it is certainly not yet buried, and that doctrine, at least, inspired the orators of last night in their most striking and effective passages.

Great as were Mr. Gladstone's difficulties in replying at the close of such a debate, his courage and his genius were equal to the occasion, and probably left nothing unsaid which could at that last moment have influenced the final result. It was probably too late to avert the defeat which, we believe, the Government itself anticipated. The Ministerial declarations intensified the opposition of the Irish Roman Catholic members; but the recalcitrant English and Scotch Liberals were either too incredulous, or too deeply committed, to effect a retreat from the position they had taken up.

We shall not now attempt to moralise on the rejection of the bill, or speculate on the events to which it may lead. It is, unquestionably, a grave event, whether as regards the future course of politics, or the disposal of the particular question in which that event has originated. But much as we may regret some of the results of this remarkable debate, we cannot but be satisfied with the fact that, not only have the principles for which we have contended come out of the conflict unscathed, but that they have been practically accepted by the great majority of the nation.

HUME AGONISTES.

IN one of his current series of papers on "The Study of Sociology," Mr. Herbert Spencer elucidates, with his usual wealth of illustration, what he is pleased to call "the religion of enmity." For this purpose he introduces to our notice a creature called the Tasmanian Devil, the peculiarity of which is that to such an extent does it carry the Englishman's incapacity for knowing when he is beaten, that when pounded to a jelly it will still writhe in hostile contortions of unconquerable rage, and will frantically snap with its jaws when every other bone and muscle of its frame is practically dead. We imagine there is hardly any true sion of the stock represented by John Bull who, if he were to speak sincerely, would not confess to a sneaking admiration for this terrific beast. Indeed, it was probably this feeling which led the first rude English pioneers to christen it—if the word be not misplaced—by so portentous a name. For no one can have failed to observe the tendency of that class in our population, who in early years are familiarised with diabolic lore in our priest-ridden schools, to mark their admiration of anything wonderful in nature or art by some emphatic association of it with Satan. Nor can we wonder that patrons of the British bulldog should have bestowed this compliment on the Tasmanian creature, whose sublime rage counts no odds, and at the last gasp will claw and tear the solid ground. We are careful to explain the heroic aspects of this animal; for it is in this view only, of course, that it affords a type of the inexpugnable party spirit, which is equally impervious to facts and figures. We are Englishmen; and we know how to admire indomitable hardihood. If therefore the latest effusion of our sleepless antagonist Dr. Hume has inevitably reminded us of the Tasmanian creature with an improper appellation, we beg to assure the Doctor and all his admirers, whose name of course is Legion, that if we had known the scientific term for that member of the animal kingdom, we should certainly have used it. It is simply as a type of hopeless tenacity and wild, deathless enmity, that the thing occurs to our minds.

To what else can we compare the spirit of this pamphlet which lies before us, professing to give "Some Account of Recent Nonconformist Attacks upon the Church of England"? Some forty years ago, before the idea of religious equality was so familiar, or its meaning so well understood as now, the tone and assumption of this pamphlet would not have been surprising. But that a man should, in these days, treat as a moral wrong the Nonconformist agitation for disestablishment,—that he should suppose the abolition of Church-rates to have destroyed the parochial rights of Dissenters over burial-grounds belonging from time immemorial to the whole parish,—or that he should persist in reckoning the whole non-worshipping population as belonging to the Anglican Church, on the ground that she alone cares for their souls,—shows an obstinate tenacity of old-fashioned fallacies which is worthy of a better cause. We cannot profess

to wonder that such a man should, with similar obtuseness, reiterate against our recently published statistics charges of which we have entirely disposed. We are not going to return to the subject in any detail now. We have not the patience of the philosopher who declared that if any one denied the sum of two and two to be four, he should be prepared to argue the question with him. All we desire of any candid reader who has Dr. Hume's pamphlet in one hand, is that he should take our last statistical Supplement (Jan. 8) in the other. We may safely leave him to judge between us. Our object in those statistics was to give a correct account of present accommodation for religious worship in the towns, and to estimate as nearly as possible the rate of the progress which the Established Church on the one hand, and Free Churches on the other, have made in the effort to overtaken the population. Granted, that in quoting the figures of 1851 we have sometimes failed to distinguish what Dr. Hume calls "public and formal consecrated churches" from others; our treatment of Nonconformist churches has been precisely the same, and in neither case is the real object of our inquiry affected thereby. Whether people worship in a temporary wooden room or in "a public and formal consecrated church" is, to our minds, of secondary importance, and it certainly has nothing to do with our inquiry. We have credited the Church of England with all the recorded accommodation of 1851, and with all that is ascertainable in 1873; and we infer that the difference between the two shows the progress made. We have dealt precisely in the same way with the Nonconformists. Where involuntary errors have been committed we have been ready and anxious to correct them. But no one knows better than Dr. Hume that the general results are indisputable. And if so, any pretence on the part of the Episcopalian communion to be more than the leading sect is simply an insult to common sense.

"A man convinced against his will" may be "of the same opinion still"; but he is generally in a much worse temper. And certainly this is the case with the Rev. Dr. Hume. We can hardly recognise our smart, jaunty antagonist in the fit of incoherent anger which this pamphlet exhibits. "Veracity systematically violated," "the credulity of the public reckoned on by some one who loveth and maketh a lie," "arrant forgery," "cooking of accounts,"—such are a few of the flowers of rhetoric which strike the eye. Church Defence has already taken to rowdiness in public meetings, and is apparently so pleased with its success that the same method is to be tried in the press. But some allowance should be made in this case, not only for the effect of our statistics, but also for a startling discovery which the reverend Doctor says he has recently made, or rather which has been forced upon him, apparently much against his will. "A close observation," he says, "of politico-religious movements, for more than twenty years, has led to the painful conviction that there is an organised conspiracy against the National Church in this country." To what does this dark sentence allude? Our first idea was the Liberation Society; and we began to tremble, when we thought Dr. Hume's lynx eye had discovered it in spite of all its careful concealment from public notice. But no; the Doctor means something that has sprung up during the last twenty years. Is it possible that the bugbear of priestcraft, "the International," has been detected in designs on the Cathedrals? Was the fire at Canterbury the work of a *petroleuse*? We are all the more earnest in our wish that Dr. Hume had spoken out more plainly on the nature of his discovery, because, while he makes this dark announcement at the beginning of his pamphlet, he winds up at the end in the same oracular vein, with mysterious references to some "one man," in whom the learned Doctor would appear to have discovered the antitype to St. Paul's "man of sin." This "one man" has, it seems, "a greater interest in the propagation of erroneous opinions and spurious facts, than others have in correcting them." We suppose he is making a fortune out of his nefarious practices. Then again, this "one man" stands out with unusual prominence as the incessant assailant (of the Church) in season and out of season; in every form in which she can be vilified he is experienced, and for every new attack he is ready. If his intellect were as good as his designs are unworthy, he would be a person to be feared; but, as it is, he is like the elephant in battle, more dangerous to his employers than to those whom he opposes. And then Dr. Hume goes into pious ecstasy over the Providence which "in wisdom gave to a serpent the deadliest fang, and in mercy placed a rattle in its tail." How happy the bishops must feel that Dr. Hume has his eye on this "one man"! But really Liberationists

must look out. It is very awkward to have in their midst "one man?" who combines the disadvantages of a wild elephant and of a serpent with a rattle in its tail. And it is still more awkward not to know who he is. What will Dr. Hume take to name him? He says *5l.* would have been freely given for the inspection of our Liverpool list. He may keep his *5l.*, and see all our lists, if he will name this dangerous character. On second thoughts we are disposed to withdraw all reference to the Tasmanian creature. We rather think there is a harmless serpent from which wisdom has withheld any deadly fang, while at the same time some freak of nature has "placed a rattle in its tail." It sounds very alarming; nothing more. But as Dr. Hume says in conclusion—"Brother, no more of this!" In adopting his language, however, we feel inclined to omit the first of the three *r's* in the sentence.

ECCLESIASTICAL NOTES.

It was hardly to be expected that the evidence of Mr. Roby, which has since been followed by that of Lord Lyttelton substantially to the same purport, with respect to educational endowments, should pass unnoticed by the Church press. We are rather surprised, in fact, that it has not excited more attention, but we suppose that our Church contemporaries will make up in thoroughness what they lack in rapidity of opposition. The *John Bull*, in quoting a portion of an article from our last issue, says that the *Nonconformist* "naturally exults" in Mr. Roby's evidence, but it also says—rather, we suspect, in advance of the fact—that "there is very little chance of the powers of the Endowed Schools Commissioners being resumed by Parliament." The *Church Review* devotes an article to the subject, entitled, "Pious Founders to the Wall"—where we heartily wish they were. It is quite true that the Marquis of Salisbury said that they are going to the wall, and, indeed, that they are being "smashed up" against it; but so very few of them have, as yet, attained this position that the process can scarcely yet be a matter of exultation on the one side, or of vituperation on the other. The Pious Founder, to put it mildly, is as yet only in process of discouragement. The murky and dusty sanctity in which he once lived, is just beginning to be thought less of than it used to be—that is all. But people are really asking why an ignorant and bigoted old man who lived three hundred years ago, should have power to perpetuate, for all time, his ignorance and bigotry. The question is very well put in the correspondent of an evening contemporary, who asks whether, if a man had left an enormous sum to perpetuate the multiplication of "Brown Besses" in the army—modern rifles having since been discovered—that legacy would be considered "sacred"? Should "Brown Bess" be manufactured notwithstanding? There could and would be only one answer to this question, and why should there be any other answer to the other question?

However, it may happen, in going through the pensioners at Chelsea, you may find an adherent of "Brown Bess," and you may find believers in the "dead hand" in the Established Church. So the *Church Review* characterises the unclasping of the "dead hand" as a "most atrocious act," as "most intolerable," as "something malicious"; says that the aim of "the secularists"—viz., Lord Lyttelton, Mr. Roby, &c.—is to "eliminate God out of His own creation," and that this is "something horrible," which indeed it would be, if it could be accomplished. Horrible as it is, however, it is said by our contemporary to be "the highest aspiration of the masters in public schools," for even Dr. Butler, of Harrow, regretted that Harrow was not free and unsectarian rather than Anglican and denominational. Then we are informed that "the devil has taken possession" of the old schools, and that every year "his diabolical influence gains ground." A good deal of this language we do not profess to understand, but the sum and substance of it seems to be that, when any money—it is always money—is withdrawn from the exclusive teaching of High Anglicanism, "the devil" is conquering the world. The conclusion is that with money you can beat the devil, but without it you have not a chance. So we read the organ of High Anglicanism and of Church-of-Englandism. Take away a wretched endowment, and you are immediately in the power of the devil; keep it, and you are safe!

Conservative Churchmen are still whipping up petitions against the Burials Bill, and one clergyman has the coolness to inform the readers of the

Guardian that "on all sides Dissenters have signed petitions against it." If this be the case, where can be the need of Churchmen petitioning against it? There is, however, a rector with some common sense who does not see eye to eye with his brethren in this matter. These are the reasons of the Rev. B. Jones in favour of Mr. Osborne Morgan's bill:—

First, in it is a direct acknowledgment that the churchyard is the parson's freehold, and that his dues should be guaranteed to him.

This is no small matter when the right of the Church to her property is assailed by the Radicals.

Secondly, none but the recognised ministers of licensed places of worship can perform funeral rites. This blocks out the interference of those local preachers, generally small tradesmen in a neighbouring town, who are the most troublesome intermeddlers with Church matters.

Thirdly, the establishment of Dissenting burial-grounds would do much to consolidate Dissent, for every clergyman of experience knows that the poor especially feel an attachment to the place of worship where their relations are buried.

Fourthly, we know how very commonly permission is obtained for a clerical friend to commit the remains of a loved one to the tomb. Natural affection demands such sympathy. Is it not placing the Church in an invidious position that she should be made to say—"No, I will not allow this. You shall have the funeral rites performed by one with whom you are not in communion?"

These are not days when the Church can afford to make enemies, or increase enmity, especially where there is involved not only no loss, but rather an affirmation of the rights of the clergy.

Little things are said to please little minds, but, as we all know, great minds can occasionally condescend to trifling matters. The Church mind is sorely occupied at present with the question what is the right dress, and especially what is a right hat for a clergyman to wear? Now this is partly provided for in the Canons, which provide that incumbents shall usually wear gowns with standing collars, and sleeves straight at the hands, or wide sleeves with hoods and tippets of silk and square caps. Incumbents, furthermore, are to wear, in their journeys, cloaks with sleeves, called priest cloaks, "without guards, mits, long buttons, or cuts." How far these canons are observed we can all judge, and it is perhaps in consequence of the general deviation from order on this subject that the minds of the clergy are now being distressed. One writer advocates the cassock as the only proper dress of a clergyman, and so we may possibly see the clergy as in Queen Anne's days—Dean Swift to wit—walking about like small balloons. Then the hat? Must it be square, as it used to be? Well, it seems that there is a hat like that worn by the clergy abroad, and there is also a new hat made of silk, called the "Wymering hat," and both are recommended. The chimney-pot and the felt are utterly discarded as unsuited to professional dignity. But suppose the cassock and the hat agreed upon, what is to prevent the laity from adopting them? This distresses the mind of one clergyman, and he therefore says that "steps should be taken to prevent the laity from copying or aping this costume," that is, of course, a law must be passed. But the clergy may feel quite safe. The laity are not very likely to appear in full-blown cassocks or square hats, to have all the little dogs run after them.

There is another subject of distress. It appears that unfermented wine is being offered for the communion, and we are informed that "it is absolutely certain that unfermented wine is incapable of being consecrated, and that no Eucharist can be administered therewith." To use it therefore is to destroy the "validity" of the sacrament, and would be a positive deprivation of the Eucharist altogether. "It is," says a distressed writer, "shocking to think that a mere creature may be given to us as the Blood of Christ, and that which is incapable of sacramental change be exposed to the worship of the faithful." And so these clergymen fuss themselves about dresses, and hats, and wine.

The protest of the Southampton Churchmen against Ritualistic practices, and especially against confession, has drawn forth a reply from the Bishop of Winchester. The Bishop, in the first place, condemns the practice of discussing such subjects at public meetings. Then, being asked to repress Ritualistic practices, he replies that he cannot make any such engagement, but he will put an end to anything contrary to the order of the Church of England. As to confession the bishop writes:—

What the Church of England allows, I am bound to allow—what she discourages, I discourage—what she condemns, I condemn. At Southampton, on the occasion of the recent ordination, I stated, in a charge publicly delivered, what I considered to be the duty of the clergy of the Church of England on this subject. I will briefly repeat it here, as much that was said at the meeting to which you refer me, manifested an almost entire ignorance of the teaching of the Church of England on the subject. She distinctly condemns the system which existed among us at the time of the Reformation. That system required confession to a priest from every one, especially before communicating, as a

condition of obtaining the forgiveness of sins; further, it was developed into a great engine for the priest assuming the direction of souls; and hence, almost of necessity, it interfered with the sacredness of family relations, and with the independence of conscience, whilst it led to the compilation of manuals of direction, which polluted the mind of the priest, and too often acquainted his flock, and especially the young and innocent, with sins of which they would otherwise have been ignorant. Against all this our Church protested, but she never for a moment deprived her children of the privilege of opening at their own will their hearts to the ministers of God's will, not to obtain forgiveness of sin, but that "by the ministry of God's Holy Word" they "may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of their conscience."

This, it will be seen, is very far from the doctrine of the Ritualists, who exalt confession to a sacrament, by which the forgiveness of sin may be obtained.

The attention of our readers has no doubt been directed to the disgraceful manner in which many recent meetings of the Liberation Society have been interrupted. Of course we have been prepared to see such exhibitions, and shall be prepared for worse. It would be strange if an Establishment whose history has been a history of violence and wrong, should surrender its position without resorting to its old weapons of offence. Physical force demonstrations are of all things most in harmony with its constitution. But we suggest that a planned and deliberate attempt, such as that made at Nottingham last week, to set fire to a hall in which a large and crowded meeting was being held, is slightly out of harmony with the spirit of the times. The shrieks of a terrified and burning audience would not now be listened to with the same delight as that which was experienced when the martyrs were burned. We fail to see, that a score of burned bodies would do the State Church any good.

THE ENDOWED SCHOOLS COMMISSION AND THE CLERICAL EX-OFFICIO GOVERNORS.

An interesting controversy which has lasted nearly two years has just been brought to a settlement by the decision of the Judicial Committee of the Privy Council.

When the Endowed Schools Commissioners commenced issuing their schemes, it appeared that in nearly every one without exception the vicar of the parish was appointed an *ex-officio* governor. The Central Nonconformist Committee of Birmingham had been requested to watch the action of the Endowed Schools Commissioners in the interests of Nonconformists, and it appeared to them that this provision of the schemes distinctly violated the 17th Clause of the Act, which provided that "In every school (except as is hereinafter mentioned) relating to any educational endowment, the commissioners shall provide that the religious opinions of any person or his attendance at any particular form of religious worship, shall not in any way affect his qualification for being one of the governing body of such endowment." At the request of the committee Mr. Miall questioned Mr. Forster on the subject in the House of Commons on August 7th, 1872, and was told in reply that "it was not a rule of the commissioners that the vicar should be in every case an *ex-officio* governor," and "that the commissioners did not think they had contravened the spirit or letter of the Act in making such appointment." Subsequently, however, the Education Department took the opinion of the law officers of the Crown, then Sir R. P. Collier and Sir J. Coleridge, upon the subject, who decided that such appointments were distinctly illegal. The commissioners were therefore compelled to withdraw all such appointments from their schemes.

The next step taken was in the interests of the Church of England, and an opinion was sought from Sir Roundell Palmer, now Lord Selborne, who decided that the law officers of the Crown were wrong, and the clerical *ex-officio* governors were not illegal under Clause 17.

The next step was taken by the House of Lords, who last session rejected the schemes for Bangor, Tideswell, and Felstead, because these clerical *ex-officio* appointments were not made in these particular schemes, Lord Cairns and Lord Salisbury advising this course. As the actions of the commissioners were coming to a dead-lock, because, on the one hand, the department refused to sanction schemes which contained clerical *ex-officio* governors, and, on the other hand, the House of Lords rejected them, if they were omitted, it became necessary to take steps to settle the question decisively. It was resolved, therefore, to submit the case to the Judicial Committee of the Privy Council. This Committee, consisting

of the Lord Chancellor, the Right Hon. Sir A. Cockburn, Sir G. Mellish, Sir W. M. James, and Sir Fitzroy Kelly, have just decided that the appointments are contrary to the 17th clause of the Act.

The Education Department was represented by the Attorney and Solicitor-Generals, and the Commissioners by Mr. H. James, Q.C.

The result is one that must be eminently satisfactory to Nonconformists, and much credit is due to the Central Nonconformist Committee, whose interpretation of the clause, though objected to by Sir Roundell Palmer and Lord Cairns, has now been sustained by the decision of the highest court in the realm.

THE DISESTABLISHMENT MOVEMENT.

GREAT MEETING AT NOTTINGHAM.

The *Nottingham Express* of Friday reports the proceedings of a meeting held at the Mechanics' Large Hall in that city on Thursday evening last, which was so crowded that many were unable to gain admission. Mr. E. Gripper took the chair, and amongst those present were:—Mr. J. B. Hutchinson, Mr. Councillor Stevenson, Mr. Thomas Bayley, Mr. John Renals, Mr. A. Goodlife, Mr. R. Sankey, Mr. T. Holmes, the Rev. J. Matheson, the Rev. R. A. Armstrong, the Rev. W. Woods, the Rev. T. Ryder, the Rev. C. L. Whitham, the Rev. W. R. Stevenson, the Rev. C. S. Slater, and the Rev. E. J. Silverton. It is stated that at an early period of the evening there were indications that the proceedings would not be altogether of a unanimous description, and appearances were subsequently borne out by fact, for, apart from the frequent interruption of a comparatively small minority, it was manifest that some substance or other had been burnt which rendered the atmosphere, at one time, almost unbearable.

The Chairman addressed the meeting in a courageous speech, in which reference was made to the defeat which the Nonconformists had sustained in the recent school board election, but he predicted that nothing would be more disastrous to the party of the Established Church in that town than what had taken place. With regard to the progress of the Liberation movement he said:—“Let him remind them, while speaking in this direction, that when he first attended Liberation meetings in Nottingham they were held in small schoolrooms, which were not generally filled. But they kept advancing by degrees until they held some good meetings in the Exchange. Now, however, let them look around them in that large room, and he asked, was it not filled to an extent they had never before had at meetings of this kind? (Applause.)

Mr. Councillor Stevenson proposed the first resolution, which was in favour of a vigorous support of Mr. Miall's motion; but Mr. Stevenson had scarcely uttered a sentence when there were signs of uproar. Mr. Stevenson proceeded to advocate disestablishment, and in the course of his speech gave the following anecdote:—

He was the son of a Dissenting minister, and well remembered, when he was a boy, being told by his father he was once taken before a magistrate. (A laugh.) What was he taken before him for? Why, it was for preaching the Gospel in the cottage of a poor labourer who lived near the town in which he worked. He was charged with preaching in a house which was not licensed. (“Shame.”) The magistrate, who was a very stern man, asked him, in a coarse tone of voice, his name and calling. He replied his name was Thomas Stevenson, and that his calling was that of a Dissenting minister. (Cheers.) The magistrate retorted, “That is no calling at all; it is not the calling of an honest man. What do you get your living at besides that?” He told him that he was a schoolmaster, upon which he replied that he had been doing a treasonable thing by preaching in such a place. It so happened, however, that a friend of his had secretly taken out a license for it, and he came forward before the magistrate and produced it; and the latter ordered him to get out of the room as soon as possible. (Cheers.) They might like to know who this modern magistrate was. Well, he was a descendant of the Apostles and a clergyman of the Church of England. (Cheers, and Mr. Dupe: And a pretty clergyman he was! Renewed cheers.) In mentioning the circumstance, his object was to show that they, as Nonconformists, could not so easily forget the past, and to prove that the poison of the old serpent still continued to circulate in the old system.

After a description of the present state of the Church, Mr. Stevenson concluded an able speech by denouncing the want of moral courage in Churchmen.

The Rev. R. A. Armstrong seconded the resolution. A reference to Church “lambs” provoked disturbance from the “lambs” who were present, which compelled the speaker, for a moment, to stop. The chairman asked for order. The confusion, however, grew greater, and the chairman stated that he was very unwilling to interfere with the disturbers of the meeting at the lower end of the room, but that, if he did, there would be no mistake committed. (Cheers.) If they continued their unseemly behaviour, he assured them he would call in the police, and give them in charge. Mr. Armstrong, after this, continued his address, appealing to the meeting to give whatever assistance they were able to Mr. Miall.

The Rev. Charles Williams, of Accrington, supported the resolution in an address, in which he remarked on the nature of disestablishment and the condition of the Church. With regard to disendowment, Mr. Williams said he believed that

the best use for tithes would be to apply them for the support of board schools throughout the country. Mr. Williams was frequently interrupted in the course of his speech. Once a cry was met by “three cheers for disestablishment,” which were given with tremendous enthusiasm. Then some friend got up the “National Anthem,” when, at a suggestion from the platform, the whole audience rose and sang it with a will, a voice crying out at the close, “You can sing it but you don't mean it.” After a slight interruption from an attempt to move an amendment, the resolution was put and carried, with great cheering, by an overwhelming majority.

Mr. T. Bayley, of Lenton, moved the next resolution, expressing an opinion that disestablishment would be advantageous to the rural districts. This was supported by Mr. E. A. Briggs, of Daventry, during whose speech great confusion reigned.

The resolution was submitted to the meeting amid a scene of great uproar, and the chairman announced that it was carried by a considerable majority.

The proceedings, which were brought to a rather abrupt conclusion, terminated with a vote of thanks to the chairman for presiding.

The *Nottingham Express* says:—“One of the most atrocious attempts to destroy a public building and endanger life which it has ever been our painful duty to record was made last Thursday night, during the large gathering held in the Mechanics' Hall to hear addresses on the subject of disestablishment. Whilst Mr. F. Stevenson was proposing the first resolution, there was a strong smell of burning, which caused some slight consternation at the upper end of the hall, and frequent exclamations of ‘What is that burning?’ Smoke was observed to be issuing from the aperture on the platform through which the gaspise is laid to feed the footlights, when Mr. J. B. Hutchinson, very quietly, and probably unobserved by the great majority of the audience, took the decanter from the table in front of the chairman, and poured its contents down the aperture. An examination of the cellaring underneath the platform was immediately made, when it was found that a deliberate attempt had been made to set fire to the orchestra. The gas-piping for the orchestra footlights runs through the sub-storey on the north side of the building, and to make the necessary aperture for it to pass through the platform two or three bricks have been displaced. Placed in this opening, and in close contact with the woodwork, was a tin containing naphtha and cayenne pepper, with a fusee in it. The burning of the fusee caused the strong smell of fire, and the water poured down the opening providentially extinguished it. Had the naphtha caught fire, and the flame rushed through the opening into the room, it is impossible to say what might have been the consequences, for some 2,000 persons were crowded in the hall. It is to be hoped, for the credit of the town, that the dastardly incendiary may be brought to justice. The attempt must have been made by some one well acquainted with the place, who has had occasion frequently to make use of the sub-storey. We understand that the tin was taken possession of by Captain Parry, the chief constable, and that the committee of the Mechanics' Institution have instructed Captain Parry to offer a reward of 25l. for the apprehension and conviction of the guilty party.”

UPROARIOUS MEETING AT WHITWORTH.

On Wednesday last a meeting was held at Whitworth, and addressed by Mr. J. F. Alexander, of Manchester, and Mr. Hill, of Rochdale, who were questioned at the close of their speeches. After this, Mr. Amos Stott moved, and Mr. J. Stott seconded, an amendment on the Liberationists' resolution. A scene of confusion took place, the Churchmen claiming a substantial majority. The chairman refused to give a decision for either side. The meeting broke up to the singing of “Rule Britannia” and “God Save the Queen.”

HOLBEACH.

The Rev. W. F. Clarkson, of Lincoln, delivered a lecture at Holbeach on Wednesday last. The Assembly Rooms were filled by what is described as a highly respectable audience.

Mr. J. R. Sutterby, of Long Sutton, presided, and expressed a hope that in Holbeach as in all other towns the contest that was coming between the Free and Established Churches would be carried on by argument, by Christian love, by every man and woman being firmly persuaded in their minds as to the truth of the principles they held.

Mr. Clarkson proceeded to deliver a very comprehensive and calm address, full of argument and illustration, and which is published, apparently verbatim, in the *Lincolnshire Advertiser*. He sat down amidst great cheering. The usual votes of thanks were carried.

THE REV. CHAS. WILLIAMS AT CHESTER.

We find in the *Chester Chronicle* an elaborate report of a lecture delivered at the Music Hall, Chester, on Monday evening, under the auspices of the Chester Nonconformist Association, by the Rev. Chas. Williams. Precaution had been taken on this occasion to put a price of sixpence upon the gallery tickets, and free tickets were issued for the reserved seats; so that by eight o'clock, when the public were admitted, they found that those who had engaged the hall had made certain arrangements which conducted to a comparatively quiet meeting. The disturbance came principally from a few boys who were, no doubt, the tools of others in the background, and were well known as “true

blues.” The chair was taken by Mr. Councillor T. W. Jones, and upon the platform were the Revs. Thos. Peters, P. W. Darnton, B.A., J. K. Montgomery, W. Durban, B.A., John Jenkins, and R. Lloyd; Messrs. W. H. Dixon, Bryan Johnson, E. Ellington, Alexander (Manchester), &c.; the audience numbering about five or six hundred persons.

In the course of his speech, the Chairman said that he was a Dissenter by preference, but that the law of this country had made him, as an Englishman, a member of the State Church, and so long as that law existed he should feel an interest in the welfare of the State Church, and claim a right to an opinion as to how it should be controlled by Parliament. (Applause.) They all had a responsibility connected with this question. They would remember that Mr. Manley delivered his lecture Canon Hillyard said the time had come when they ought not to be neutral any longer. He agreed with that, and after stating that it was time to take a side when that Church, which was considered to be the bulwark of Protestantism, was fast ceasing to be so, he introduced the lecturer, trusting that the meeting would be orderly, and promising that at the close anyone who wished to ask a question should have the liberty of doing so. (Applause.)

Mr. Williams then proceeded with his address, which evidently gave the audience great pleasure, although one or two persons testified their dissatisfaction with it. The Rev. P. W. Darnton having read a petition in favour of Mr. Miall's motion, Mr. E. Powell, a working man, moved that the petition read be signed by the chairman on behalf of the meeting. He pointed out that the working class, of which he was the representative, owed but little to ecclesiastical systems bound up with the State, and to the condition of the settlers in the new world as affording evidence of the neglect of the church of their fathers.

Mr. Ellington congratulated the meeting first on its unanimity so far, and secondly, on the presence of opponents as well as friends. It was satisfactory to find that people were coming to meetings on such a subject, and he expressed his sympathy with his friends of the Broad Church party, who could see the evils which had been spoken of, and were, in their way, doing what they could to remedy them.

The motion was then put and carried by a large majority, about a hundred hands being held up to the contrary.

After some questions and answers the usual votes of thanks were put and carried.

MILNSBRIDGE.

On Tuesday of last week, Dr. Stock, of Huddersfield, lectured at Milnsbridge, when the school-room of the Baptist Chapel was filled by a large audience. The chair was occupied by Mr. Enoch Taylor, and there were on the platform Mr. W. Shaw, of Dale House; Mr. W. Shaw, (Gilead Cottage); Mr. G. H. Hanson, of Paddock; Mr. J. Shaw, Ladywood End.

The Chairman, in opening the proceedings, said he was very glad to see that the announcement of the lecture had proved so attractive in bringing together so many people. It was the first time a lecture had been delivered in connection with that place; their good friends of Longwood had had a monopoly of lectures, and it was thought that a place like Milnsbridge ought to have more lectures, whereby they might give public expression of their opinion relative to the public questions of the day.

Dr. Stock proceeded to lecture on the Church property question, concerning which he gave a large amount of information. The lecturer was then vigorously questioned by a Mr. Yeoman, but he replied to every question, Mr. Yeoman expressing his warmest thanks for Dr. Stock's kindness and courtesy. Mr. Abbey next questioned the doctor, and was also disposed of in his turn, after which Mr. Welsh rose and took the part of interrogator. This being over, Mr. Welsh thanked Dr. Stock, and hoped that the next time he had the pleasure of meeting him he would be in better health.

The Rev. H. Dunn moved, and Mr. G. H. Hanson seconded, a vote of thanks to the lecturer, and Dr. Stock, in reply, moved a vote of thanks to the chairman. The chairman briefly replied, and the proceedings terminated.

THE IRISH UNIVERSITY BILL.

Writing on Saturday, the Dublin correspondent of the *Times* says:—“The hostility shown to the University Bill has not in the least abated. All the papers continue to express dissatisfaction with the measure. One public meeting has been held on the subject. Athlone enjoys the distinction of being the only place in which there has been a public expression of opinion. A meeting is stated to have been held yesterday at which a resolution was passed condemning the bill, and declaring that any measure which did not meet with the approval of the archbishops and bishops would be unsatisfactory to the people of Ireland. The Roman Catholic prelates in their pastorals express strong disapproval of the bill. Bishop Nulty, of Meath, denounces it in unmeasured terms.”

In a pastoral read on Sunday in the Catholic churches of Dublin, Cardinal Cullen denounces the endowed schools, the Erasmus Smith Schools, and the Bird's-nest Institution in Kingstown, as instruments of proselytisers, “carrying on a slave-trade in the souls of Catholic children.” The University Bill, he says, while giving Mr. Gladstone credit for good intentions, only aggravates the educational

grievances of which the Catholics complain. He says:—

The proposed measure richly endows non-Catholic and godless colleges for those who for centuries have enjoyed the great public endowments for higher education in Ireland, and then, without giving one farthing to Catholics, it invites them to compete in their poverty, produced by penal laws and confiscations, with others who, as the Prime Minister states, are left in possession of enormous wealth. The new University scheme only increases the number of Queen's Colleges, so often and so solemnly condemned by the Catholic Church and by all Ireland, and gives a new impulse to that sort of teaching which separates education from religion and its holy influences, and banishes God, the author of all good, from our schools.

The cardinal calls upon the clergy to use their utmost influence to oppose the bill, to get up petitions to Parliament, and to take timely means for the selection of representatives who will promote Catholic education.

On Thursday evening last a limited deputation of Irish members had an interview with Mr. Gladstone, when they submitted the resolution arrived at by the meeting held on Wednesday, and informed the right hon. gentleman that they felt bound by every sense of honour to support denominational and religious education as against secularisation. They added that the Roman Catholic body, though vastly in the majority, did not demand endowments, but that if any class were to be endowed they claimed a proportionate endowment. If, therefore, the Government did not see their way to making such alterations in the University Education Bill as would meet the objections of their constituents, the Irish members belonging to the Liberal party would be bound to vote against the bill. This would pain them much, but they were inflexible in their determination. Mr. Gladstone replied that the Government must be considered as much masters of their own position as the Irish members were of their own actions, but that if they would put their views into writing he would submit them to his colleagues in the Cabinet.

The committee of the Congregational Union of England and Wales have adopted a resolution expressing their opinions on the Irish University Bill, which will be found in another column.

At a special meeting of the Dublin Corporation on Monday to consider the University Bill, it was proposed by Alderman McSwiney that the University scheme was wholly inadequate to remedy the admitted educational grievances of Irish Catholics; that it was neither just nor politic to attempt to remedy these evils by forcing on the Catholic people a measure of education repugnant to their conscience and entirely opposed to their repeated demands. An amendment in favour of concurrent endowment was rejected, four Protestants and ten Roman Catholics voting for it and sixteen Roman Catholics against it. The original resolution was then carried, all the Roman Catholics voting for it and the four Protestants against it.

At a meeting of the Belfast Presbytery on Wednesday, the Rev. George Shaw in the chair, the members agreed to a series of resolutions condemning certain provisions in the University Education Bill, among others the affiliation of denominational colleges, the representation of denominational colleges in the council, and the exclusion of mental and moral philosophy and modern history from the examination for the degrees.

CHURCH AND STATE IN GERMANY.

On Monday the Upper House of the German Diet commenced the preliminary debate upon the bill for modifying Clauses 15 and 18 of the Constitution, which deal with the relations between the Church and the State. In reply to Herr von Edlitz, who regarded the bill as simply an endorsement of the progress of Liberalism, Prince Bismark made a speech, in which he said:—

The progress of Liberalism is indubitable. It proceeds from the disorganisation of the Conservative party and from the conviction that a Conservative party of any importance no longer exists. That party did not in the least contribute to my removal from the Presidency of the Ministry. The question before the House is not of a religious but of a political character. It is a struggle between royalty and the priesthood. The Papacy has always been a political power, but in this world's government precedence and prerogative belong to the State. Clauses 15 and 18 of the Constitution were in their origin a compromise between the friends of order and the Church, the former being desirous not to deprive themselves of the latter's support. But this *modus vivendi* could not be of long duration. At the close of the French war the Government was greatly disposed to come to an understanding with the Pope; and the statements made in the Lower House to the contrary are completely untrue. Therefore, considering the want of cordiality shown by Italy during the French war, the Catholic agitation which was carried on in Germany at the conclusion of the peace necessarily excited the greatest astonishment. The compactness of the organisation of the Catholic party drew attention to the great danger which threatened from that quarter, and it became the duty of the Government to take measures for the protection of the State. The Government was compelled to give notice of withdrawal from the compromise involved in Clauses 15 and 18 of the Constitution, and to seek a new *modus vivendi*. With the present compromise the Government cannot and will not govern any longer.

In conclusion, Prince Bismark begged the Upper House to give him their support against the attempts to subvert authority. The Government were confident that the majority of the House would not refuse them this support.

The Berlin correspondent of the *Times* sends the

following telegram:—"Stringent measures are anticipated against Archbishop Ledochowski of Posen, who forbade the priests of his diocese to give religious lessons in the lower forms of the grammar schools in any but the Polish language, notwithstanding that the Government insist upon making German the only medium of instruction in the superior schools of the province."

An Ultramontane crisis is supposed to be impending in Posen. The move is generally regarded as a sign of weakness on the part of the Ultramontanes, who if they could rely on the German provinces would not resort to the hazardous expedient of using national antipathies to further their cause.

At a meeting of the Central Committee of the North German Old Catholics held at Cologne on March 2, the chairman stated that the Emperor of Germany had expressed his thanks for the transmission of the report of the proceedings of the Old Catholic Congress. The publication of the *German Mercury* as the organ of the Old Catholics is to be continued. The election of bishops, one for the North and another for the South of Germany, and the drawing up of synodal statutes, is to be prepared by the Commission elected by the Congress. Old Catholicism (one of our German correspondents writes) is quietly and steadily progressing all through Germany, even among the Westphalian nobility. North Germany counts already a hundred congregations. It was resolved to enter into communication with the Armenian patriarch and bishops and the Swiss Old Catholics. The Judicial Committee of the German Council of State has been charged with the preparation of a special measure directed against the Jesuits, and all societies affiliated to their body throughout the empire; and it is understood that juriconsults of special reputation in ecclesiastical matters have been summoned to assist the members in drawing up the scheme.

Mr. JOHN THOROGOOD, who was imprisoned for a long period in Chelmsford Gaol, for refusing to pay church-rates, has just died at an advanced age, at Springfield, Essex, where he erected a row of cottages with the money subscribed in all parts of the country, as a testimonial of approval of his courage in suffering for conscience' sake.

WHAT MISSIONS DO IN INDIA.—Lord Lawrence's letter to the *Times* about missionaries has attracted a good deal of attention. The claims of Indian missions, however, rest not upon the number of converts which they make, but upon their wide and salutary influence in the more humble work of teaching the people. No intelligent layman finds the native converts a source of just pride. But no one who has studied the effects of a missionary station in any district of India can help feeling that it yields a good return for the money spent upon it. The missionaries are the pioneers of education in Bengal. They have given light to wild races and backward districts in which our system of public instruction has found itself unable to operate, and even in the towns and most civilised parts of the country. Missionary teaching introduces a higher standard of morality and a nobler rule of life than the State schools venture to inculcate.—*Calcutta Correspondent of Pall Mall Gazette*.

DEAN STANLEY AND MR. SPURGEON.—The London correspondent of a provincial contemporary relates an interesting anecdote of Dean Stanley and Mr. Spurgeon. A few days after the latter delivered his recent sermon against the Church Establishment, which was so widely reported in the public journals, he received a visit from Dean Stanley, who had come to expostulate with him in a friendly way on his antagonism to the institution which the dean is labouring so anxiously to uphold on the basis of his favourite theory of comprehension. The dean invited the pastor of the Metropolitan Tabernacle to dine with him at the deanery, that they might, together with a kind friend, a well-known and much-esteemed Broad Church clergyman in the city, talk over the whole matter in dispute between Churchmen and Dissenters. The invitation was accepted; but it is not said by the narrator of the incident whether the Anglican Comprehensionists succeeded in converting the sturdy Baptist to their views. Judging by his article on "Political Dissenters," in this month's *Sword and Trowel*, we should say not.—*Christian World*.

THE FREE CHURCH GENERAL ASSEMBLY.—The Commission of the General Assembly of the Free Church of Scotland met in Edinburgh on Wednesday, the Rev. Dr. C. J. Brown moderator. It was unanimously agreed, on the motion of the Rev. Dr. Elder, Rothesay, that the commission record its sense of the loss which the Church and the country had sustained by the death of Dr. Guthrie. The Rev. Dr. Buchanan, Glasgow, gave in the report of the Sustentation Fund, from which it appeared that for the nine months ending Feb. 15 the fund over the Church exhibited a decrease of 2,699l., as compared with the corresponding date last year. The decrease had arisen solely under the head of legacies. The joint Education Committee were empowered, if they saw cause, to communicate with the Government in order to a supplementary act being obtained for Scotland to allow compensation to be given by local boards for Free Church schools that might be handed over to them. It was agreed to petition Parliament against the Marriage Affinity Bill, the Prison Ministers Bill, and the Bill for the opening of Museums on Sunday; and in favour of the Monastic and Conventual Institutions Bill. At the close of the public business a private meeting was held, at which a letter was read from Dr. Samuel Miller, Glasgow, declining

the Moderatorship of the next General Assembly. It was agreed, on the motion of Dr. Buchanan, seconded by Dr. Candlish, to nominate Dr. Duff as Moderator.

CHURCH CRUSADE AGAINST INTemperance.—The following pastoral has been addressed by the Primate to his suffragans, the bishops of the Province of Canterbury:—"Lambeth Palace, February 24, 1873. My dear Lord,—The alarming extent to which intemperance prevails in this country has been fully established by the report of the Committee on Intemperance of the Lower House of Convocation in this province, which, with its valuable and exhaustive appendix, has been for some time before the country, and has been the means of calling general attention to the degrading and destructive vice of which it treats. But hitherto no effort has been made by the Church in its collective capacity for the suppression of this great national evil. A society, however, based upon the principles laid down in a supplementary report of the said committee, now before the House, and likely to enlist the co-operation of all persons interested in the suppression of intemperance, has been recently inaugurated at a meeting held in Lambeth Library on the 18th of this month, at which I myself presided. It seems desirable that the organisation possessed by our Church through its bishops, archbishops, rural deans, and parochial clergy should now be employed for the purpose of supplying information, and for dealing with a vice so injurious to the welfare of our people in every parish. I hope that you will employ such means as you may think best suited for the purpose to bring this important subject under the notice of the clergy and laity of your diocese.—I remain, my dear Lord, your faithful brother, A. C. CANTUAR."

THE EPISCOPAL CLERGY IN INDIA AND ECCLESIASTICAL GRANTS.—It is believed that pressure has been brought to bear in England to add to the number of chaplains and clergymen here. Now the fact is that the Indian Government already taxes the Hindoos and Mahomedans very heavily for the maintenance of the Christian religion. Our ecclesiastical expenditure is as nearly as may be six times the whole amount of income-tax which we wring out of the 19,000,000 inhabitants of the Punjab, and a third more than that obnoxious import realises from the 66,000,000 of Bengal. The exact amount of ecclesiastical expenditure as given by the last parliamentary return I have is 211,000l. This may seem a trifle to a wealthy country like England, but it is bitterly commented upon by the vernacular press. Nearly one-half of the whole Indian income-tax, for the sake of which we have driven the people to the verge of disaffection, is spent upon a religion in which they do not believe, and which they regard as not less erroneous than we consider Hindooism or Islam. They contrast the lukewarmness and parsimony of the Anglo-Indian community in support of its faith with the profusion of the Anglo-Indian Government. The Additional Clergy Society, which supplies ministers to districts not provided with State chaplains, held a public meeting the other day, at which it showed that the whole revenue it could raise was only 3,400l. per annum, and that the subscriptions and donations only amounted to 450l. There must be chaplains, just as there must be doctors, paid by Government for the British regiments and the larger civil stations. But the natives complain, not without some show of reason, that the British Government makes them pay for a foreign religion which Englishmen in India are unwilling to pay for themselves.—*Calcutta Correspondent of Pall Mall Gazette*.

Religious and Denominational News.

Mr. Samuel Holmes, of Hackney College, has accepted an invitation to the pastorate of the Congregational Church, High-street, Deptford.

The Rev. J. Harcourt, of the Borough-road Chapel, London, has been invited to the pastorate of the General Baptist Church, Berkhamstead.

The Rev. H. C. Leonard, M.A., in consequence of ill-health, has been obliged to resign the pastorate of the Baptist Church at Boxmoor, where he is held in high esteem.

We learn that the Centenary Fund of the General Baptists still needs 1,380l. to make up the required 5,000l. The fund will be appropriated for Christian work in England by means of the Union Baptist Building Fund (which has already received and distributed two instalments of 1,000l. each), and by the Home Mission Societies of the denomination.—*Freeman*.

The Rev. W. Grigsby having commenced the fifteenth year of his pastorate of the church founded by the immortal Whitefield in Moorfields, and having succeeded in removing the debt from their new place of worship, an enthusiastic meeting of the church and congregation was held on Wednesday, the 26th of February, when a purse of 100 guineas in a basket of flowers, and a beautiful and valuable gold watch, were presented to the pastor.

On Tuesday, Feb. 26th, a social meeting was held in the Congregational Chapel, Wallis-street, South Shields, to take leave of the Rev. Edwin Baker, who had recently resigned his pastorate. Mr. R. Little, on behalf of the church and congregation, read an address and presented Mr. Baker with a purse containing thirty guineas "as an expression of good will and sympathy" from the church lately under his care.

The Rev. Arthur Hall, who, during his nine-and-a-half years' ministry at Edmonton has had the

privilege of admitting 509 members to church-fellowship, has accepted the pastorate of Tolmer's-square Church, Hampstead-road. Resolutions adopted at a public meeting of the inhabitants of Tottenham and Edmonton, in which Episcopalians, Methodists, Friends, and others took part, and a memorial, signed by 600 of the working classes, expressed the regret which was felt at his removal. Mr. Hall is to commence his ministry at Tolmer's-square the first Sunday in April.

The Rev. V. J. Charlesworth, who was assistant minister with the Rev. Newman Hall at Surrey Chapel, was baptized at the Metropolitan Tabernacle, on the 24th ult. prior to his acceptance of the Head Mastership of the Stockwell Orphanage. Five of the youths educated under him at the Orphanage were immersed the same evening. Mr. Charlesworth has been for some time past ministering in a hall at Brixton, where a Baptist church has been formed.

THE REV. CAPEL MOLYNEUX.—The *Record* states that no less a sum than 3,545*l.* has been presented to the Rev. Capel Molyneux, by his friends, on his resigning St. Paul's, Onslow-square. Among the chief contributors were Sir E. G. Turner, Sir C. Goring, the Hon. Captain Maude, Messrs. R. C. L. Bevan, R. Hanbury, W. Cunard, the Hon. Leland Noel, S. Morley, M.P., F. Green, G. W. Campbell, and G. Moore, Mr. and Mrs. Arthur Potts, the Misses Butter, Miss Peploe Smith, &c.

UNION CHAPEL, BROUGHTON, NORTHAMPTONSHIRE.—On Lords Day, March 2nd, special services were held in the above place of worship. Sermons were preached in the morning by Rev. E. Jeffery, of Northampton, and in the afternoon and evening by Mr. J. Arch, of Basford, Warwickshire, of the National Agricultural Labourers' Union. Mr. Jeffery also gave an address to young persons and others in the schoolroom, previous to the evening service. The congregations were large and the services impressive. Collections were made in aid of the chapel funds.

AYLESBURY.—The quiet town of Aylesbury is to have a new Congregational Chapel. The old one was erected in 1707, and enlarged in 1818. On the 4th inst. a meeting was held for the consideration of the object; and the Rev. E. H. Simpson, the pastor, Mr. R. Dickens, Mr. J. Gunn, Mr. Platt, Mr. Walker, and other gentlemen took part in it. More than 1,000*l.* has been promised, and Mr. Gunn remarked that "by this time next year he hoped to be able to show his friends not only the best parish church but the best Congregational chapel in the county."

CONTINENTAL MISSIONS.—The present critical condition of Europe, the portentous conflict between the State and the Church, in Germany, Switzerland, and Italy, the political crisis in Spain, and the uncertainty with regard to the future in France, render it most important that Evangelical efforts in these countries should be carried on with increased energy. Religious liberty, now so largely enjoyed on the Continent, will in all probability be much curtailed, should either Ultramontane or Red Republican influence become predominant in any country. In these circumstances we think that a society like the Evangelical Continental, whose advertisement appears in our columns to-day, is one whose object must commend itself to all our readers. The societies and agents assisted by its funds carry on a great and good work, which English Christians would do well to maintain and extend.

SOUTHEND, ESSEX.—A few years since a new Congregational Church was erected at this pretty little place of summer resort, for the accommodation of the increasing number of visitors. Hitherto the building has remained under a burden of debt. On the settlement in August last, of the Rev. Joseph Williams, late of Leicester, the liabilities were nearly 1,000*l.* It was determined to attempt the removal of the whole before the close of 1873. The friends feel great satisfaction that the amount is now 300*l.*; but their local resources are not considerable, and they appeal to former visitors; while they hope to receive practical sympathy from many who will, ere long, come to sojourn among them. A bazaar is to be held in August, and the results of this, with other aid, it is earnestly hoped will free the church from a burden that has much hindered its Christian work and usefulness.

THE CHRISTIAN EVIDENCE SOCIETY is at present full of work. A course of lectures has recently been concluded at St. Michael's schoolrooms, Ebury-square, kindly lent for the purpose by the Rev. Rowley Hill, the vicar. The able and well-known scholar, Mr. B. Harris Cowper, is lecturing every Sunday evening at the Foresters' Music Hall, Cambridge-road, Mile End; and lectures frequently elsewhere as well. Some minor halls in Paddington, St. Marys Town, and Kingsland-road, in Hackney, and in one or two other places, are occupied by the society's workers. During Lent a course of sermons is being delivered on Thursday evenings in St. Thomas's Church, Hemingford-road, Islington, and another course on Sunday evenings at St. Matthew's (St. George's-in-the-East). Lectures are being arranged to be given on Tuesday evenings in the Vestry Hall at Chelsea; and an important course of lectures begins on Tuesday, March 11th, at the New Hall of Science, Old-street. In all, ten or eleven courses of lectures and sermons in London are either in course of delivery at the present time or are about to commence.

THE MISSIONARY CONFERENCE AT ALLAHABAD.—Accounts of the great conference of missionaries from all parts of India, held at Allahabad during Christmas week, have been published. It was a notable gathering—the first of its kind—representing all the Evangelical missions now established in that empire, both English and American. The meeting-place was the spacious park of the American Presbyterian Mission, on the banks of the Jumna, where a camp of fifty tents was pitched for the accommodation of the missionaries, who numbered over one hundred and thirty. Forty papers were read and discussed during the six days' session, embracing every subject of interest to the conference, as "Preaching to the Hindoos," "State of the Churches," "The Christian Village System," "Brahma Somaj," &c. How much work was done may be inferred from the length of the session, which began at seven o'clock in the morning with a prayer-meeting, and ended at nearly ten in the evening. Altogether, it was an impressive and inspiring conference—a union of Christians such as India has probably never witnessed before. Perhaps the most refreshing meeting of the entire week, says one paper, was the United Communion Service on the last Sunday of the old year, when almost every section of the Christian Church had a representative, and almost every country—at least Europe, Asia, and America. "English Episcopalians and American Methodists sat side by side; Irish Presbyterians and Scotch Free-Churchmen united in the same service; German Lutherans and English Baptists took the same cup, and all felt how much nearer they were drawn to Christ and one another by fellowship in His death, than they were separated by denominational differences and theological controversies."

BOLTON.—The Rev. E. C. M. Botterill, formerly of Bristol College, was publicly recognised as the pastor of the Baptist church meeting at Claremont Chapel, Bolton, on the 25th ult. A numerously-attended tea-meeting was held, and in the evening a public meeting, presided over by G. T. Kemp, Esq., J.P., of Rochdale. Several of the Nonconformist ministers of the town were present. Others, who were unable to be at the meeting, sent letters of welcome and congratulation. Mr. W. Taylor, one of the deacons and the church secretary, gave the full particulars of the vacancy and the present settlement, stating that in the church and congregation there was such a feeling of confidence that Mr. Botterill had received a perfectly unanimous invitation. The newly-elected pastor gave the reasons he had for receiving the invitation. The Rev. Alex. M'Laren, of Manchester, gave Mr. Botterill a warm welcome to the association, and in the course of a characteristic speech said he believed that every minister ought to change once in a lifetime, and he believed further that the happiest ministry was that in which there was never a second change. In the first place, especially if it happened to be a nice, quiet little place in the country, a man made as great a fool of himself as he liked for a given number of years, and nobody was a bit the wiser. (Laughter and applause.) He sowed his wild oats, they came up in a little quiet corner, and were harvested and garnered; and if he was a sensible man he consumed them at home, and there was an end of them. (Laughter.) Ninety-nine per cent. of the preachers, at the beginning of their ministry, spent four or five years in making blunders and learning—what they never learnt by any other method—experience, and, what came after experience, a humble sense of their own importance, and the power of preaching to very small congregations quite unaffected by empty benches, and of holding their own whether a man sneered or forbore. (Applause.) So many promising young men had been spoiled by being fetched straight out of the college to some uncommonly good position that he was glad to hear of a man, like John the Baptist, who was in the desert a little while previous to his showing to Israel. Mr. Botterill had changed once, like himself, and he hoped that neither of them would have to pull up their tent pegs, and set them up anywhere else. (Applause.) The Rev. J. G. Hall, of Astley Bridge, very heartily joined in the congratulations of the evening, and, as the nearest Baptist minister, was glad to assure both the church and the pastor that all whom he represented rejoiced in their joy. Messrs. J. Kay, W. Heaton, J. Robertshaw, J. Crawshaw, deacons of the church, expressed their gratitude to God for such a speedy settlement, and their confidence in the tokens of good already appearing.

SHREWSBURY.—During the autumn of last year, the Rev. W. R. Noble, of Tiverton, was reluctantly compelled by serious domestic affliction to seek change of residence, and resigned the pastorate to accept the oversight of Abbey Foregate Church, Shrewsbury. The deep regret of the people of his former charge at this step was expressed in a resolution adopted at a church-meeting, in which the friends assured him "of their continued appreciation of his high Christian character, abundant labours, and extensive usefulness," and warmly commended him to his new sphere of labour. The recognition service at Shrewsbury took place on Thursday, March 6. The proceedings were commenced in the morning by devotional exercises, conducted by the Revs. G. Kettle and J. P. Driver, pastors of the other Independent Churches in the town, after which R. Maddox, Esq., made a statement on behalf of the church, and the pastor-elect gave a brief address, explanatory of the circumstances under which the settlement had been brought about. The Rev. D. D. Evans, of Bridgnorth, having offered the recognition prayer, an impressive and affectionate charge was delivered by the Rev. Dr. Morton Brown, of Cheltenham, from 1 Tim. iv. 16. An earnest charge to the people was given by the Rev. T. G. Horton, of Wolver-

hampton, from 1 Sam. x. 26. A numerous company, including most of the ministers of the town and neighbourhood, afterwards sat down to a cold collation, at which the Rev. W. R. Noble presided. Brief addresses were given by Mr. Heath, one of the deacons, the Rev. G. Kettle, and J. Nelson (Wesleyan), after which Dr. Brown spoke of the high appreciation in which Mr. Noble was held by himself and all his brethren. In the evening a public meeting was held under the presidency of Thomas Barnes, Esq., J.P., who congratulated the church on its choice of a pastor, and dwelt on the importance of securing able and earnest men as ministers in the county-town, especially in view of the approaching conflicts with error, and the disestablishment of the Church. The Rev. T. Gascoigne, B.A., of Oswestry, spoke at some length, the topic assigned to him being "The design of a Gospel Ministry, the salvation of souls," and the Rev. F. Wagstaff, of Alderley Edge, touched briefly on "The Actual Results of Gospel Preaching." The Rev. T. G. Horton followed with an address on the question, "Why is not our Ministry more successful?" and the Rev. Dr. Brown spoke on the topic, "How can our Ministry become a greater power?" The Rev. W. R. Noble then proposed, and Mr. Marston, one of the deacons, seconded, a vote of thanks to the chairman, Dr. Brown, and the other gentlemen who had taken part in the proceedings, and the interesting services were brought to a close.

Correspondence.

THE IRISH UNIVERSITY BILL AND RELIGIOUS TEACHING.

To the Editor of the *Nonconformist*.

DEAR SIR,—The proposal to interdict the teaching of mental and moral philosophy and modern history in the newly-constituted University of Dublin is important, not merely as affecting the fortunes of that institution and of the Government measure. It is, as has been shown by Mr. Fawcett, yet more important in its bearing on the larger subject of University training in England and Scotland as well as Ireland. A more limited aspect of the proposal, to which only I desire to call attention, is its relation to the vexed question of education in primary schools. It is certainly a matter for surprise to find with what coolness, not to say repugnance, this feature of the bill has been received by those who, it might be anticipated, would receive it with gratitude as the first official recognition of the principle for which they have been so earnestly struggling. A demand for the entire separation of religious and secular education was the chief outcome of the Manchester Conference. This proposal, which, if not strictly novel, had never before been put forward with earnestness and unanimity by any considerable number of persons, has since been pressed upon their fellow-Dissenters and upon the Government by the Nonconformist Committees in a manner most creditable to their sincerity and zeal. The difficult problems connected with national education would all, it has been contended, find their solution if only this principle were adopted. Well, as though convinced and converted by the memorials and interviews with which these views have been brought under their notice, the Government, in the preparation of a scheme for the "advancement of learning in Ireland," adopt the principle, whether *ex animo* or merely as an act of policy need not concern us here. It is resolved wholly to separate religious and secular teaching. To do so effectually, however, it is deemed necessary by the framers of the bill to interdict the teaching not only of theology, but also of modern history and mental and moral philosophy. Now is this judgment right or wrong? What do the Nonconformist committees and the Education League say hereon? Neither in public nor in private have I yet met with any expression of approval on their part, whilst from all other representatives of liberal thought is heard nothing but disapproval. I feel specially interested in the matter, because I am one of these weak-kneed and feeble-minded Dissenters (as we were politely called by Mr. Schnadhorst) who was unable to adopt the "blazing principles" of the Manchester Conference, partly because, looking at the matter practically, I failed to see that provision would or could be made for separate religious training, partly because I did not believe that the separation of secular from religious teaching was either desirable or practicable.

The matter being, however, one of the utmost importance, and capable of extensive application, I desire to hold my views open to correction. The bill of Mr. Gladstone, whilst nominally endorsing the views of the Conference, appears to suggest that they can be carried into effect only at the sacrifice of what is most valuable in education, without which, indeed, from some source, a course of mental training would be glaringly incomplete. The question then which arises in connection with primary education is, Does the teaching of girls and boys differ essentially (in form and degree if of course differs) from that of young men? If the history of the Reformation, for instance, the foundation of morals, and the nature of our beliefs, must be omitted from the teachings of the latter in order to escape theological differences, how is the difficulty otherwise to be overcome in the case of children? I must confess that I do not see how, and since for the children in our primary schools the education which they get there is their all, the

prospect which is presented by the application of the principle to these schools, as desired by the Nonconformist Committees, is certainly not cheering. History, morals, and religion excluded from their course of teaching, to be compensated by the chance of some religious lessons before or after school hours, which lessons the Christian churches may or may not provide, and on which the children may or may not attend!

I see that at the Westminster Palace Hotel Conference on the bill, as reported in your columns, the proposal to exclude philosophy and modern history was spoken of as "pushing the principle of separating religious from secular instruction to an extreme and an absurdity." Upon this it may be remarked that the consistent application of a principle is always liable to be thus regarded by some. It would be a valuable contribution to the discussion if any one would indicate the proper limits of the application of this principle.

Yours faithfully,
P. C.

London, March 7, 1873.

Imperial Parliament.

THE IRISH UNIVERSITY BILL.

In the House of Commons on Thursday before the resumption of the debate, Lord GEO. HAMILTON gave notice that in the event of the University Education (Ireland) Bill being read a second time, and the amendment of Mr. Dodson for referring the bill to a select committee carried, he should move to refer Mr. Fawcett's bill to the same select committee.

Colonel STUART KNOX gave notice that, in the event of Mr. Dodson's motion being carried, he should move that the committee be nominated by the committee of selection.

Mr. HORSMAN, in resuming the adjourned debate attributed the favourable reception which the House had given to the speech of the Prime Minister, in introducing the bill, to the assurance which had been given that it would prove a settlement of the question, and would terminate the long and painful controversy respecting education in Ireland. He did not admit that the Roman Catholics of Ireland had any educational grievance that would not be removed by the abolition of tests, but it was evident that the Prime Minister had been under the impression that the measure would be accepted by the Roman Catholic party as a full settlement of the question at issue, so far at least as the bill went. In "is, however, he must have been disappointed, for within this brief period the promised settlement had been blown to the winds by the blast of the Roman Catholic prelates who appeared to be determined that there should be no settlement and no peace until every tittle of their demands were satisfied. This being so, why, he asked, did not the Government withdraw the bill? The rule was that no great disturbance of a settled state of things should take place unless it was called for by some class of the community, or was intended to benefit some class. Who asked for this bill? Whom was it intended to benefit? Nobody. Instead of settling anything it unsettled everything and everybody, except the solitary champion of the Government the other night. (Hear, hear.) Nobody wanted it in Ireland, and no one seemed to want it on this side of the Channel. It was certainly not wanted by the Liberal party, who, he believed, had been shaking in their shoes ever since it was propounded, and it was totally repudiated by the other side of the House. The bill had been brought in for the purpose of settling a Roman Catholic grievance, but there could be no compromise with the Roman Catholics without their consent, and as that consent was withheld the desired compromise became impossible. The House then ought to ask themselves, as men of common sense, what was the justification for proceeding with the bill? He denied that there was any Parliamentary precedent for pressing on a measure which had been universally condemned. They were told that they must either accept the measure which was being forced down their throats, or take the alternative of a vote of confidence in the Government. A vote of confidence, forsooth! Why, he doubted whether there was an Englishman who would say he had ever felt the confidence which the Government asked for; and he regarded the proposition as a piece of cool effrontery which was worthy of a cartoon in *Punch*; and what, he would ask, was likely to be the feeling of the country upon this question of confidence when the constituencies came to consider the measure. Why it would be regarded as a question of confidence in Cardinal Cullen and his priests, and the supporters of the Government knew well that to be sent to their constituents on such an issue would be tantamount to being sent to certain execution. (Hear, hear.) The question for the House was, whether the bill was really a measure of university reform in spirit and aim and tendency—a bill to promote the well-being of Ireland, by raising the moral and intellectual character of the people to the highest standard; or was it, on the other hand, a complicated scheme by which the higher education

would be handed over to the Roman Catholic priesthood, so as to enable them by means of affiliated colleges to obtain complete command of the University; and did it not bear on its front the fatal blot that it was framed rather with a view of conciliating the Roman Catholic bishops than of advancing true education? The answer to these questions he refrained from giving, as they would develop themselves in the course of the debate. The right hon. gentleman denied that the colleges which had been condemned by the bill had been a failure, but he urged that they had been thwarted, impeded, and their object to some extent defeated, by the hostile action of the Roman Catholic prelates, and that the only grievance the Catholics really had in connection with the subject was that when the State had removed their disabilities and obstacles their own Church had stepped in and reimposed them.

The question arises, what are the faith and morals over which the Roman Catholic bishops claim this exclusive jurisdiction? That inquiry was answered by two Roman Catholic prelates who were examined before the Royal Commission which reported last session upon primary education. The following is part of the examination of Dr. Keane, Roman Catholic Bishop of Cloyne:—

You have told me what they (the bishops) do claim, I want to know what they do not claim?—Everything outside. What is outside secular and religious education?—Very little. But what at all, physical or metaphysical?—Scarcely anything beyond the multiplication table.

(Laughter.) That you will think is as much as a Roman Catholic bishop can claim. It is not so. You will find by comparison that this is a very liberal bishop. The next bishop examined does not allow the State to teach even the multiplication table. Dr. Dorrian, the Roman Catholic Bishop of Down and Connor, was asked the same question about faith and morals, and he answered:—

There are some even of the ordinary branches of education which ought not to be imparted without religious education. I can say, that even in arithmetic there might arise points of a metaphysical kind which a teacher could explain injuriously.

(Laughter.) In these answers we see what really is the issue between the legislature and the Roman Catholic prelates upon the question of education—the most liberal of the two is handsome and generous enough to leave the multiplication table to the State, the other objects even to that, and claims a complete monopoly even of arithmetic. Dr. Keane was asked another question to which I wish to call attention; it is a growing question, which year after year will meet us in the form of which we have as yet had no warning. The following are the queries and the replies:—

Is there, to your knowledge, any country at this moment in the world in which the Catholic bishops have the exclusive control of education in its entirety?—They have it in England. Is there any other?—I am not aware that there is any other.

(Hear, hear.) This is the ecclesiastical side of the question. In Ireland, as I have already told you, there is a layman's side, and it was stated by a Roman Catholic gentleman, Mr. J. L. Whittle, a barrister in Dublin, who was examined before the Commission on Primary Education, and who has given much attention to the subject. The question that was asked of Dr. Keane was put to Mr. Whittle, and then his examination proceeded:—

Are you aware that the Roman Catholic Church possesses this authority which they claim here in any part of the world?—No; I do not know the existence of such a power in any country that I am at all acquainted with. Is it your opinion that there is a large and steadily increasing number of intelligent and leading Roman Catholics whose views are not in accord with the bishops?—Yes; the number is increasing. Would it be just or right, in your opinion, for the Government of the country to aid the bishops in their efforts to dictate and control the education of the people?—No; certainly.

And Mr. Whittle added:—

One of the main sources of the present agitation about education has been this, that the predominant party in the Church feel themselves losing ground all over the world, in Italy, Austria, France, and everywhere else.

(Hear, hear.) Thus, Sir, while the Catholic Governments of Europe are proclaiming everywhere that the life of a nation depends on education, and are expelling priests from that domain, what will they say in Italy and in Germany if they hear that, although there is a large and increasing body of the laity in Ireland struggling to emancipate themselves from the fetters of the priests, the English Legislature, under a Liberal Ministry, throws its weight into the scale to crush the layman and exalt the priest? (Cheers.) Where is the Liberal party in England, that bulwark of freedom, that renowned example to the world? We have always believed, we have always been told it has been their boast and their glory that, although they were the sworn enemies of political tyranny, yet it was ecclesiastical tyranny that was the especial object of their virtuous condemnation. They have resisted it in the Church, they have banished it from the conventicle, they condemned it and rid cullen it in the mass. "How are the mighty fallen!" Here we have the most Liberal Government England has ever seen, the most popularly-elected party that ever sat on these benches, and how have they fulfilled their mission? By banishing modern history from the schools in deference to the requirements of Rome! (Cheers.)

Mr. HORSMAN contended that the voice of the bishops was not the voice of the Irish people, of the laity who were treated with denunciations, threatenings, and excommunications. There was in fact war with Ireland between two classes of Roman Catholics—between the priest and a portion of the laity; and the ruling and stronger power maintains ascendancy by a system of persecution, keeping within the law, but going as near as they can without making themselves amenable to it. The whole of the modern history of education in Ireland exhibited a system as cruel as the worst times of the worst persecutions of the Church. What, he inquired, had become of the well-known phrase about governing Ireland according to Irish ideas? Predicting the failure of the bill, he stated that with this result a new state of things would arise, under which it would be well understood that no further legislative effort would ever be made in the direction of disturbing the present state of edu-

cation in Ireland. He would not vote for the amendment, because in doing so he should be censuring the Government for not performing an impossibility, inasmuch as they could not be expected to be ready with the twenty-eight names asked for at the present moment, but if the amendment were withdrawn he would vote against the second reading of the bill. He concluded:—

I for one am of opinion that the bill ought to have been withdrawn last Monday. I think such a proceeding on the part of the Prime Minister would have been respectful to the House, would have shown consideration for his party, and would have been honourable and loyal to his colleagues. But the right hon. gentleman has not thought fit to take that course, and he is determined to press the bill; and I must say that in determining to do so, in defiance of the universal feeling of the House, is little short of an affront. (Cheers.) I will vote against the second reading—(Hear, hear),—and I hope its rejection by a majority will make it known that there yet exists a spirit in the House of Commons which will not permit a Minister to degrade the Legislature or to destroy the independence of Parliament. (Loud cheers.)

Mr. CHICHESTER FORTESCUE, in replying to Mr. HORSMAN, asked whether that being only the second night of the debate, would it be respectful for the Government to come down and say, "The Irish bishops do not like our bill, therefore we will withdraw it and give no further explanation"? He should give the right hon. gentleman credit for more common sense than to suppose that this was the course he wanted to see pursued. The Government had brought the bill in, and they were determined to carry it forward, and not to rest upon the declarations or criticisms of any party whatever. As to the general merits of the bill, he did not mean to go into details, which would be reserved for committee. For instance, there was the question of the existence of Galway College. He declined, however important that was, to treat it as a matter affecting the second reading. There were in Ireland two sides to this great question, viz., the Protestant and the Roman Catholic sides. First, as to the Protestant side, they had been addressed by a body which professed to represent the Queen's University in Ireland. He was bound to say that the Queen's University of Ireland was far more dictatorial on the subject than her great sister in Dublin had ventured to be; but he wished to remind the House that it was the Convocation, not the Senate, which spoke to them. The Senate was a very eminent body of men, but the Convocation was a body consisting of every youth who had taken his B.A. degree, so that those who addressed the House were not the governing body of the University. He had followed their proceedings and he had grown tired of the lectures constantly administered upon the great and glorious subject of mixed education. They were told that mixed education must prevail throughout the land, that it was pervading high and low; but in the meantime the facts of the case were that the vast majority of the Roman Catholic youths in Ireland were now receiving their education under a strictly denominational, if not ecclesiastical, system at the hands of ecclesiastics. A greater delusion never existed than to imagine that the mass of the primary schools, the national schools of Ireland, were conducted on the mixed system. (Hear, hear.) The fact was the schools had adapted themselves to the circumstances of the country, and they were denominational in their government, with the strictest provisions for the protection of the consciences of the minority. Then the Queen's University told them, education must be collegiate, and that no college formed on the denominational principle was to be connected with the University. He should like to ask the hon. member for the Oxford University (Mr. Hardy) if he adopted the view that no colleges were to be founded in Oxford under the denominational system? For his own part he should not object to go through a denominational college, but what he objected to was the declaration of the Queen's University in Ireland that all education should be collegiate and that none of it must be denominational. He thought this was a proposal of which the English educationalists had had enough to do already. He regarded Trinity College with sincere respect. They were told by the right hon. gentleman that all they had to do was to let it alone. He entirely demurred to that statement. He was aware that the views of certain friends of Trinity College were that it should be let alone, and that the amount of change to which it had reluctantly been brought to assent was embraced in the bill of the hon. member for Brighton. It was intended that it should grow into a national university, because it was hoped that the people would conform to the established religion. That object had never been attained, and, in spite of a great deal of liberality and distinguished services, the University remained to a great extent what might be called a colonial, and not a national university. (Cheers.) Whether the Government was wrong in the means they employed, their great object, and the object they should pursue, was to make it a national university in the true sense of the word for Ireland. Well, the question was, could that be effected by the mere opening of Trinity College? The hon. member for Brighton thought that it could. In the opinion of the Government the mere opening of the doors of Trinity College, which they had and which they would continue to keep a Protestant stronghold, would not do. The principle laid down in the bill met the necessities of the case, and they were convinced that the dangers which some hon. members anticipated either did not exist or were so small that they formed no objection to the scheme. They were told

that the Council of the University would be swamped by a number of sham colleges which would be started in all directions, but to this he replied that the Government had no idea of extending the schedule of the bill beyond a very small number indeed. Then they were told that in a very few years the Roman Catholics would be able so to manipulate and use the provisions of the bill, especially as to the constitution of the Council, that they would have a predominance upon the governing body. No doubt those who were extravagantly jealous of the Roman Catholic element saw plainly enough that under the provisions of the bill the Roman Catholics, if they chose to make a vigorous use of their opportunities, might obtain an advantageous and important position. Had Irish Protestants so little confidence in themselves, in the enormous advantages they had got, and which they were sure to maintain to a great extent, that they were afraid of being able to hold their own in the open and widened University of Dublin? In support of the "gagging" clause he quoted the case of foreign Universities, and he denied, further, that Catholics were excluded by the bill. Again, the "gagging" clause would not take anything away from Trinity College, which could teach as much as it liked. He declined to argue with those who denied that the Roman Catholics had a grievance, in the face of the declaration made by every voice Ireland had in that House. As to the question that the University might be turned into an endowment for a Roman Catholic College, all he had to say in addition was, that personally he was an advocate for Roman Catholic endowment. It was said that this was an exceptional case, and that in legislating upon it they were legislating for the Roman Catholics, which was only another name for the Irish people. (Cheers.) He believed, however, that if the cases were reversed, and it was possible that it was a case of Protestant endowment in England, it would be refused. The great question after all was, did the bill offer to the Roman Catholics any opportunity which it was to their interests not to neglect? (Cheers.) It did not redress their historic grievances. They never said it did; but he maintained it gave them an opportunity which, if vigorously made use of, would obtain for them all they needed. (Hear, hear.) If he did not believe the bill might be the means of doing the greatest good to the Roman Catholics of Ireland he should not be found there speaking for it. (Cheers.) His own convictions were that if the Roman Catholics would make up their minds to make a vigorous effort to avail themselves of the great measure now, with their power they might within a very few years raise themselves to that high level which every hon. member of that House must wish them to attain. (Cheers.)

Mr. P. WYNDHAM opposed the bill.

Mr. PIM would vote in favour of the second reading of the bill, with a view of carrying, if possible, the amendment of which he had given notice in committee. He protested against the proposed affiliation of any small colleges to the University of Dublin, although he believed that upon the whole the measure was one which would lay the foundation of an improved system of higher education in Ireland.

Mr. W. JOHNSTON, in opposing the bill, characterised it as a measure for the limitation of University education, and the advancement of ignorance instead of learning, and added that if the Government had left the matter to itself instead of attempting to put obstacles in the way of united and unsectarian education, Irishmen would have solved existing difficulties for themselves.

Sir R. BLENNERHASSET regarded the bill as an honest and he hoped an effectual attempt to deal with the question of university education; and although he thought it contained provisions some of which were doubtful and others objectionable, he believed it was capable of being so amended in committee as to render it an acceptable measure.

He regretted the reasons which made it necessary to exclude certain subjects from the University studies, but there was no use getting into a white heat on the subject; for great Universities with only one faculty had existed for centuries, while in others some subjects had been forbidden. Limitations had existed in the instances of Munich, Salerno, Bologna, Padua, and Paris; and a senior wrangler at Cambridge need not know anything of the very subjects proscribed in this bill. (Hear, hear.) Therefore, there was not so much novelty in the exclusion of them as seemed to be imagined. Indeed, none of the famous Universities of Europe contained all the faculties of a complete curriculum. As to the gagging clauses, he would suggest that offence should be limited to the use of language that was insulting towards any particular religious belief. Not long ago, at Oxford, a distinguished tutor and lecturer on moral philosophy, referring to "Butler's Analogy," began his lecture thus:—"That d—d fool Bishop Butler said." (Laughter.) An hon. member said that language would not offend any person's religious convictions. (A laugh.) He admitted that, practically, at Oxford it might be harmless—(laughter)—but could anybody suppose that in a country situate like Ireland, such language, if the Council had not power to punish the professor using it, would not be sufficient to cause a great agitation?

Dr. PLAYFAIR concurred in the remark of the previous speaker that the Government in proposing this bill were actuated by a sincere desire to do justice to the question of Irish education; but he took exception to the statement made by the Prime Minister as to the intellectual deficiencies of Ireland, because if they were to accept his view of what university education was and what it was not, they could not strike a greater blow at the prosperity of two countries like Scotland and Ireland. He con-

tended that instead of a decrease there had been an enormous increase of academical instruction, and this he regarded as an important point, because if academic instruction had not decreased but was increasing there was no necessity for a measure which would uproot a beneficial system and put some other system in its place. England had at present one university student to 4,000 of the population, Ireland one to 2,700, and Scotland one to 860. If they desired the universities to strike deep into the soil, as in Scotland, they could only do so by making them extend their advantages to the occupations of the people, whether professional or industrial. He showed by the returns, such an impulse had been given to true education since the establishment of the Queen's University in 1850, that the number of genuine academical students, as distinguished from those who came to be examined after a certain amount of desultory cram, had increased sevenfold, and the number of art degrees was twice as great as in England compared with the population. With regard to Galway, it was the only place where the west of Ireland could obtain academic culture, but while it had decreased in population more, probably, than any town in Ireland—its population twenty years ago being 23,000, and now only 13,000—its students had not decreased. In 1861 there were 144, and in 1871, 141. Its greatest enemies, moreover, admitted that Galway stood the highest of the three Queen's Colleges. An able article in a Catholic publication, the *Dublin Review*, had described it as an extremely favourable specimen of the Queen's University. Out of fifteen first-class honours given by the Queen's University last year, Galway, numerically the smallest, took seven. It had, moreover, answered the design of Parliament in providing a common education for Catholics and Protestants, and was disliked by the ecclesiastical party not because Catholics would not go there but because they did go. (Hear, hear.) The only advantage he could see in the proposed centralisation under one University was that it would conciliate the Catholics; but if they declined to be conciliated they would shake for nothing the whole system of University education in Ireland, which had done and was doing good work. And after all it should be borne in mind that at present there were four Protestants to one Roman Catholic attending the Universities. In no part of the bill had more ingenuously been displayed than in that which adjusted the relations which were to subsist between the new University and Trinity College. If they worked together and supplemented each other great advantage would accrue to the cause of University education. If they competed for 600 or 700 students they must destroy each other. In that case they would be like the Kilkenny cats—nothing would be left of them but the tails; the tail of the University being the examining board, that of the College being the tutorial system. Under the provisions of the bill would the colleges to be affiliated be likely to be contributory to the usefulness of the University, or would they be likely to impede the course of higher-class education in Ireland? Four colleges would certainly be scheduled—Trinity, Magee, and Maynooth Colleges, and the Catholic University. And first as to the Catholic University. It fully deserved to be introduced into the schedule, having good buildings, good apparatus, and means of instruction, with an accomplished rector and trained professors. It had but few students, but under an improved system the number would no doubt increase. There was less objection still to the affiliation of Maynooth, supposing the principle of the bill was sound. But for his part he held that no college ought to be affiliated which could add nothing to the college but schoolboy matriculation. No college, lay or clerical, ought to be allowed representation on the governing body of the University except on the principle of graduation, not on that of matriculation. It was said there was a great demand for denominational education in Ireland. The condition of the Catholic University did not indicate so much, and while the Queen's College in Belfast flourished, the Magee College pined and languished. Of the so-called denominational colleges in Ireland, there were forty-seven intermediate schools in Ireland, and of these twenty-two were diocesan, five were under the care of the Jesuits, five under the Carmelites, and others under other religious bodies, and only thirty-three per cent. of the students of these forty-seven seminaries were above sixteen years of age! What would happen if the Senate of the London University were constituted as the bill proposed? It would inevitably be dragged down to the level of the schools, and the schools would not be raised to its level. (Cheers.) As to the mental sciences and modern history, they would be practically excluded by the bill; they would of course be discouraged in the Queen's Colleges, so that some day a Prime Minister would propose they should be swept out of existence. (Hear, hear.) But why not encourage these subjects by making them subjects of alternative work?

The Roman Catholic Colleges affiliated to the London University once pressed the Senate to keep these subjects out of the University course. But the Senate resisted, and Mr. Grote wrote a minute which was worth referring to now. There was a great difference, he argued, between knowledge and acceptance of knowledge. (Hear, hear.) It was a tyranny to ask people to believe anything. It was no tyranny to ask people to know what others believed. (Hear, hear.) And the London University retained those subjects. (Hear.) It was impossible not to see in these provisions a practical yielding to the arrogant pretensions of the Cardinal Archbishop and the prelates, when in 1866 they demanded complete monopoly over the pro-

fessors, the books, and the students. (Hear, hear.) This bill would make the student either a bigot or an infidel. (Cheers.) If the light of science came through the reflected light of the Church, it always died. It was not the dogma of the Roman Catholic Church, but the ecclesiastical authority over private judgment, that was fatal to scientific truth, and ecclesiastical authority was just as fatal in Protestant as in Roman Catholic communities. What did the students of the Roman Catholic University in Dublin tell him. Why, that "a university in which neither philosophy nor modern history is taught would be an absurdity, and people would not care for its degrees. The difficulty as to philosophy and modern history could easily be met by founding dual chairs as in Germany." (Hear, hear.) These outspoken and manly expressions of the Roman Catholic students showed that the Liberal party in Ireland did not recognise the existing ecclesiastical pretensions. He had no doubt of the honesty and perfect conscientiousness of the Premier in desiring to preserve united education, but this bill was an attempt to mix oil and water, and it would be difficult to mix them so that that they would not separate on some future occasion. That House had no right to assume that this cry for separate education was the deep conviction of the nation. There was, however, one thing upon which all classes agreed—the abolition of all the religious disabilities under which the Roman Catholics laboured. United education should be the star to be kept in view when the House got into committee on this bill. They might put no obstacles in the way of denominational education for those who preferred it, but they must not give to these outworks the means of conquering the citadel that had been built. Religions which were intended to unite men in eternity ought not to separate men in time. The experience of Ireland, in its mixed colleges, and that acquired in most other universities in Europe, had taught that union in secular education softened religious asperities, teaching men to love each other and to co-operate for the common weal. Let them not, then, loosen a principle which had been the hope, the belief, and the bond of union of the Liberal party. The bill, as it was framed, did not strengthen that principle, but as it left the House it might do so. He had shown by the testimony of the past and by the opinions of the Catholic students of the present day, that there was a deep current of liberal feeling among the Roman Catholic laity. Ultramontanism always appeared to him to be ecclesiastical communism. Communism was the reduction of property to a common level, and Ultramontanism was the reduction of religious spirit and intellectual thought to a common level. But the cultivated Catholic laity in Ireland were not ecclesiastical communists. If Parliament removed all the educational disabilities under which they laboured, it fulfilled their chief desires. He could not tell what would be the fate of this bill. But though it was framed in a spirit of great conciliation and attempted justice, it failed to receive acceptance in Ireland, and it was most difficult to legislate for a people who declared, with singular unanimity, that the legislation did not meet their wants. The reason was that the two principles of union and separation adopted in this bill were incompatible as the basis of a single measure. (Hear.) Parliament might go on one basis or the other, but they could not build a single building on two separate foundations. The principle of union on which Parliament had hitherto proceeded had not a fair trial, because the religious disabilities which Catholics experienced at Trinity College had not yet been removed. Whatever might be the fate of this bill, he hoped that the House would not allow another session to pass without wholly sweeping away these Catholic disabilities. For four years his hon. friend the member for Brighton and himself had co-operated for this purpose, but the exigencies of party politics had defeated them. There was one broad fact in Irish history which should encourage them in their efforts.

Ireland had had many sorrows and many vicissitudes of fortune, but for a thousand years she had preserved a love of learning. Open up her great academic institutions freely, on terms equal and honourable to Roman Catholics and Protestants alike, without treating them as diverse and irreconcilable species, when they are both loyal subjects of a common kingdom. If this were done their love of learning would surmount the temporary ecclesiastical obstacles to its attainment; for Truth was Catholic and Nature was one. It might be that for a time the priests would frown, but the great Irish people would ultimately appreciate the sense of justice of the Imperial Parliament, and joyfully accept their measure. (Loud cheers.)

The CHANCELLOR of the EXCHEQUER, in supporting the bill, referred to what were called the "gagging clauses" of the bill, which he said were not the essence of the measure—(ironical cheering), although they were important and capable of defence. The object of that part of the measure which had been so described was merely that honours should be conferred for the possession of knowledge, and it would be manifestly unfair to deny the award of those honours on the ground that the candidate happened to differ from his examiners on a particular theory. He denied that the study of the mental sciences had been eliminated from the subjects which would confer honours. With regard to the exclusion of the professorships of philosophy and modern history, the only reason for this was that it was intended to prevent that division between Roman Catholics and Protestants which it was thought might otherwise take place. But it should be remembered that everybody who was now allowed

to teach these subjects would continue to do so, only it was not proposed to add the professorships to the University. He was not much inclined to lay weight upon the statistics of university education in Ireland. He would prefer quality to quantity, and it would not be denied that with respect to the highest branches of education there was a great deficiency. It was the main object of a university to raise the standard of equality by holding out degrees and other inducements, and above all, it was necessary that they should be free from all disturbing elements and interferences. Many of the objections urged against the essential principle of the bill arose from the ambiguous use of the words "university" and "college." While "college" only implied teaching provision, "university," as well as teaching, implied the power of giving degrees, and he maintained, therefore, that while colleges should not be over-multiplied, a university ought to have as nearly as possible, a monopoly. In this way he justified the scheme of the bill—the collection of a number of colleges under a single University. The present necessity for legislation arose from three causes—the imperfect constitution of Trinity College, the insufficient education given at the Queen's Colleges, and the refusal of the Roman Catholic bishops to allow their youth to seek a degree either at Trinity College or the Queen's Colleges. For this grievance this bill offered an honest and efficient remedy, and in travelling through the various provisions of the bill he observed, with regard to the apprehensions entertained respecting the affiliation of colleges, that it was never intended that these colleges should have any considerable influence in the University, and that in committee means might easily be taken to prevent this. He regretted that the Roman Catholic bishops had signified their disapproval of the bill, but that event must be treated as an earthquake, or any other natural calamity which could not be helped. Their object was to meet as far as possible the reasonable requirements of the Roman Catholics; to extend the benefits of University education to those who most stood in need of it by the offer of scholarships and other rewards; and above all to raise the standard of higher education throughout Ireland. The bill of Mr. Fawcett simply removed the tests in Trinity College, but in other respects it totally failed to meet the necessities of the case. It did nothing to emancipate the University from the domination of the colleges. It did nothing for the Queen's Colleges, nothing for the Roman Catholics, and nothing to extend the higher education of other classes. They had met with more hostile criticism than they had expected; but they must not complain of that. There were Liberals who would not leave their friends.

There is one member of the House, whose sympathy with us I feel unequal to express, and would, therefore, for that purpose, take the liberty of resorting to words of a bard of Erin:—

"Come rest in this bosom, my own stricken deer,
Though the herd have all fled thy home is still here;
Here still is a smile that no cloud can o'ercast
And a hand and a heart thine own to the last."

(Laughter.) This is not too high-flown language to apply to the letter which the right hon. gentleman the member for Liskeard recently wrote, in which he expressed an earnest desire that the large and generous measure introduced by Mr. Gladstone with reference to University education in Ireland would take its place on the statute-book. (Cheers.) (Mr. Horsman: "What is the date of that letter?") The date is 7, Richmond-terrace—(much laughter and cheering)—Feb. 15, and it is signed Edward Horsman. (Renewed cheering and laughter.) I have read the House the letter, and in the early part of the evening they have been furnished with the comment. And now I will only say this. Whatever faults you may find with this bill, I believe it will be recognised by the country as an attempt to deal thoroughly with what appears to me to be a great and a crying evil. We have encountered a great deal of opposition, and shall, no doubt, have to encounter still more; but I am very much mistaken if behind this storm we do not receive an acknowledgment of the honesty and fairness of the intention of this bill—an acknowledgment which will brush aside all captious criticism, and help to make it, in the language of my right hon. friend the member for Liskeard, an "ornament to the statute-book." (Cheers.)

Mr. HARDY said the Chancellor of the Exchequer had told them what was not the essence of the bill, but both he and the other speakers on behalf of the Government studiously avoided telling them what its essence was. In his elaborate argument for a university rather than a plurality of universities, did the Chancellor of the Exchequer really mean that Oxford and Cambridge should be merged into one, and that London should absorb the Scotch universities? The Government would create a purely examining board, but the London University could as well do this for Ireland as it now did for India, if that was all that was required. It was admitted that after the Church was disestablished the position of Trinity College could not remain as it was; but how did the Government deal with it? After all their efforts they could only frame a bill condemned from all quarters.

The fifteen right hon. gentlemen opposite have brought in this bill, and notwithstanding they have had the advantage of the council of three more than the dozen, their bill has lost favour as it has become known. Surely the letter to which the Chancellor of the Exchequer has referred was written before the right hon. gentleman (Mr. Horsman) had read the bill? (Laughter.)

Mr. HORSMAN, who rose amid cheers, said: I asked my right hon. friend when he was reading from that letter to give the date. It was the 15th. The bill was delivered on that morning. By the courtesy of the Prime Minister I had a copy on Friday afternoon. Between that afternoon and Saturday, the 15th, when I wrote

the letter it was impossible to read the bill. (Cheers and laughter.)

Mr. HARDY: On Tuesday evening the Prime Minister described a speech of my hon. and learned friend opposite (Mr. James) as bewildering. What a bewildering speech must that have been which so beclouded the acute intelligence of the right hon. gentleman opposite as to induce him to write the letter it appears he has penned. (Hear, hear.)

With respect to the Roman Catholics, no British Parliament would ever grant the demands of their ecclesiastics, but they could meet the wants of the lay Catholics without destroying two Universities and building up another for which they had no guarantee whatever. They must recollect that as regarded University education the Protestants were four to one to the Catholics, and although they must accept as a necessity for Ireland the objectionable principle of secularism it was possible to reform and develop an ancient and noble University without destroying it. He warned the House to profit by what took place in the Queen's College under the Supplemental Charter, not to trust the future University to an unknown body of whose probable bias and tendency they might judge from the proposal to abolish the teaching of philosophy and modern history. As the extreme demand of the Roman Catholic prelates could not be met, and they were told no more Catholic colleges were to be affiliated, the present noble University (especially if the unattached students were required to reside in Dublin) could, as Mr. Fawcett's bill proposed, be made to meet all the requirements of the case.

It seems to me that the college and the University united is something like one of those new and brilliant lamps where there are two wicks burning with equal light, but the two when joined together make a flame far brighter than double the lustre of each separately. (Hear, hear.) It is by no aid of mine that we have come to secularism. I objected many years ago when the right hon. gentleman entered upon the slope, at first with faltering steps in the rear of the crowd that was before him, but soon afterwards he pushed his way forward, and when he arrived on Irish ground we all remember with what fatal facility he glided along. (Cheers.) The Church was destroyed. He shook the dust off his feet from Maynooth, and the Regium Donum was taken away. We therefore find ourselves in a position in which we find it most difficult to deal with the existing state of things in a fair and liberal manner. (Hear, hear.) The right hon. gentleman asks us to establish a new University. We decline, because we say there is no proved incompetency in the Universities that exist. They are ready themselves to extend their doors, to improve their means of education, and to carry out all the changes that are necessary. (Cheers.) The right hon. gentleman says he does not give any endowment to the Roman Catholics. That is quite true; but he must remember that unless you mean to recognise the denominational system it is not sufficient to withdraw endowment from one or refuse endowment to another—you must not give any privilege to one over another; and the right hon. gentleman the President of the Board of Trade to-night said of the Roman Catholics that if they would only assent to this bill in a few brief years it would do for them all they required. (Mr. Chichester Fortescue: "All the education they wanted.") The right hon. gentleman the Prime Minister spoke of this bill as likely negatively to do away with the religious grievance, and positively to bring about academical reform. Now, so far as the religious grievance is concerned, it must be admitted, I think, to have failed as a remedy; and as a scheme for bringing about academical reform, why, every friend of academical reform almost unanimously has pronounced against it.

As the House was told nothing of the new University except that it was to be a monster, deprived of the light of religion, science, and philosophy, he called upon the House to reject such a shapeless creation, with its unknown authorities and its tinsel head. It was absurd to suppose the Government could refer the bill to a select committee; but he wished to know what would satisfy the honour of the Government or preserve its existence, for he could not understand the meaning of the right hon. gentleman at the head of the Government, at the meeting at Croydon, whether he had found time in the midst of his numerous avocations to go—although a few days ago he assured his constituents it was quite impossible he could visit them—

The right hon. gentleman spoke at that banquet of a bark which was now in the trough of the sea and now on the crest of the wave; but does he think this measure is likely to be carried to the crest of the wave by this or the other House of Parliament? (Cheers.) He told those present at the dinner that he had had four years of glorious office, and which had been marked by great measures. He has in store for the future measures of equal advantage to it, and which will probably carry it to a higher degree of prosperity. With respect to the present, if for the present his little bark is in the trough of the wave, if it should be kept there by not receiving a favourable wind from this or the other House, the right hon. gentleman's political existence may be terminated, and he may have the advantage of visiting his constituency and of enabling the members of this House to visit theirs. (Cheers.) It is not in this House such an issue as this is to be tried. We know perfectly well that since the last election we on this side have been overborne by a large majority on almost all questions brought before us; but the time has now surely come when the right hon. gentleman, having constituted an independent, unbiased, and incorrupt tribunal of that great tribunal, of the country to which he has appealed on all the great measures he has passed, may appeal to it. I ask him, not here, but there, to ask whether his existence ought to be prolonged or terminated. (Cheers.) In the meantime, if it should so happen that this measure is to be consigned to an untimely bier, and to have but a short distance from its cradle to its grave, I think I may say over that grave Ireland will shed no tear, the friends of academic honour and of high culture will not weep,

and it will go down to its unhonoured rest with the natural and perhaps truthful reflection which, without condemnation, and in a very charitable spirit, the right hon. gentleman may engrave upon its tomb—"Misunderstood." (Cheers.)

On the motion of Mr. HARCOURT, the debate was adjourned until Monday.

The debate was resumed on Monday, but it was previously arranged that the motions which were down for Tuesday should have precedence on Thursday so as to allow the discussion to proceed to a close. Mr. BOURKE, questioned as to his intention with respect to the amendment standing in his name, said he was in the hands of the House, and would act in accordance with its wishes when they should be expressed. At five o'clock,

Mr. VERNON HARCOURT rose to resume the debate in the presence of a House considerably fuller on any previous evening of the session. He said that if the measure were to be regarded as an impediment in governing Ireland according to "Irish ideas," it could not be pronounced a success, for it had produced in Ireland a unanimity of a peculiarly Irish character—viz., a unanimity of discord. That, however, was a consequence not of the bill itself; indeed, if it were a better bill than he considered it to be he doubted if it would be popular in Ireland, seeing that the experience of recent times showed that any attempt to do equal justice to all classes of Her Majesty's subjects was not popular there. Still, though the scheme might not satisfy the passions or prejudices of the Irish people, it was certainly in accordance with imperial ideas. Animadverting on the speech of Mr. Horsman against the bill, Mr. Harcourt declared that the House had nothing to do with the Irish prelates, who were not the masters of the House of Commons, neither was the House their servant. Let Parliament, therefore, give to Ireland what, according to the best of their judgment, they required, as a fair and an equitable measure, and then let the prelates do and say what they liked; the responsibility for their conduct would rest with them, and not with the House. It was neither common-sense nor justice to say that it destroyed mixed education, which would still be retained in the Queen's Colleges and extended to Trinity College. The bill, indeed, contained the whole of the measure of Mr. Fawcett; he could not, therefore, vote against the second reading of a measure embodying such principles merely because they were propounded by the Government; and so long as he could keep a bill alive which contained those principles, and saw any chance of passing it into a law, he would never part with it, whether he had to part with the Government or not. Whilst neither the Queen's Colleges nor Trinity College could object to the bill on account of the collegiate details, however, he admitted that the "gagging" clauses were the most hideous deformity that ever defaced a bill—so much so that he wondered how Ministers could have resolved upon them, or expected that they would be accepted by an English House of Commons. Those clauses were now dead, and would soon be buried; but the House knew whence they had come. They were the anathema of the Vatican upon modern philosophy; they breathed the spirit of the Index, and comprehended the whole Dunciad of the Syllabus. The Government, no doubt, had run the ship upon the Pearl Rock, and the question was how to get it off again. The Conservative Opposition might turn out the Government; very likely they would; and he did not know that any section of the House would have much occasion to regret it. But they would not do that by themselves. They would have allies, and who were they? They objected, as he did, to putting the higher education of Ireland in the hands of the Ultramontane priesthood; but they were going to do a more dangerous thing than that: they were going to place the policy of the House of Commons, and the determination of the Government of the Queen in the hands of that Roman Catholic hierarchy who would give them their majority. Was it worth their while to do this? They would come into office sooner or later, and when they came into place he hoped they would come into power; but he asked them to consider whether they had not played long enough at the game of see-saw with the Irish vote. The calculations of contending parties on the Irish vote were in truth the real upas tree of Ireland—(much cheering)—and he asked if it was not time for both sides of the House to open a new chapter on the subject. The House had that day received a message from a cardinal in Ireland; let them send him a reply which would be worthy of them, an answer contained in the principles of firm, calm, and equal justice.

Dr. BALL (Dublin University) replying to Mr. Harcourt, said that if he objected to the cardinal and main provisions of the bill, it would not be consistent with respect to the Minister who proposed it, the House of Commons, or the responsible Government, to proceed to pound and smash it in committee; and he disagreed from the hon. member, too, in that he viewed with respect, not scorn, Irish opinion. Every class in Ireland was opposed to the measure, and, that being so, he was not prepared for the alternative that an English Parliament, by means of Scotch and Welsh votes, should force on the people of Ireland what they universally condemned. The grand cardinal point of the

bill, that on account of which he opposed it, was the constitution of the council, which was nothing else than the constitution of the University, and which would dominate, influence, and control the whole education of Ireland. He would much prefer leaving the nomination of the council to the Premier himself, rather than that the governing body should be flooded by the representatives of the numerous small and insignificant institutions connected with various monastic orders which were termed colleges. The fact was that the governing body would be formed for political objects, and would contain the same sort of men that were to be found upon every public board nominated by the Government; but he demanded that the members of the board should be selected upon academic grounds, and that irrespective of creed; for it was a matter of indifference to him whether they were Protestants or Catholics. With regard to the position of Trinity College, he would not deny that the Prime Minister meant to do it justice; but having subordinated the institution to the new University, it would be wholly impossible for the college to continue an independent line of teaching when the body above it had the power of controlling and depressing the education. His opinion was that the bill might have been shaped in such a way that, instead of being universally condemned, it might have been universally approved as a settlement. By settlement, he meant finality and cessation of agitation, and that, if no person got all he asked, there would be so much fairness shown, that everybody would agree to waive something, and by common consent there should be no more agitation. Unfortunately, however, that was not the position in which they now stood; and no class of persons in Ireland was prepared to support the Government on this measure. The result would be not only external but internal agitation; because the proposed board, made up of representative and nominated members, would have to elect the professors, the books, and the studies. So that the selection of every professor would be the occasion of strife, and the selection of a book be made a battle cry. In short, never had a measure been proposed less calculated to promote peace, harmony and good will; and the effect of reading it a second time by the votes of Scotch and Welsh members would only be to give a fresh impulse to the "Home-rule" movement, the leaders of which would tell the Irish people that the single motive which had actuated the majority in forcing the bill on Ireland was to keep a Minister in power.

The right hon. gentleman had risen to a considerable height of impassioned eloquence in delivering this passage, which formed the peroration of his speech, and his sitting down was the signal for boisterous cheering, in which even the unparliamentary sound of clapping of hands might for a second be heard. After this, the House rapidly emptied, and Mr. P. Smyth, Mr. T. Conolly, Sir D. Corrigan, Mr. Blennerhassett, and Mr. Bentinck continued the debate.

Mr. Miall and Mr. Osborne rose together. There were cries for "Osborne," but the SPEAKER called upon the former gentleman.

Mr. MIALL said that it was a great advantage to a speaker to be able to start from some intelligible point, but the hon. gentleman who had just sat down had not furnished him with that advantage, inasmuch as he had not given a single reason why the bill before the House should be accepted or rejected. (Hear, hear.) He should speak from the Nonconformist point of view, though he did not mean to say that he should take the responsibility, from which he should shrink, of authoritatively setting forth the opinions and sentiments of the Nonconformist body. He did not like to take a sectional view of any subject that came before the House, and he would endeavour to look at this subject from a point of view from which probably a considerable number of members looked upon it also. From some expressions which had been let fall on this and the previous night's debate, he did not know whether he was bound to vindicate his right as a Nonconformist to have an opinion on a matter of this kind. He did not think it was a patriotic course to map out this country into geographical sections, and to say that an hon. member was bound to confine himself to the representation of his own section rather than of opinions and principles. He refused to allow any such restrictions on his liberty. He regarded himself as having been sent, Nonconformist though he was, not to give Nonconformist votes, but to join in the general council of the nation in reference to all the great questions that came before it. (Hear, hear.) He refused, therefore, to be bound by geographical restrictions, and to introduce into this House the principle of home rule. He should like to say one word or two to Roman Catholics, on his title to give free and disinterested opinions upon this topic. He and those who agreed with him had, whatever might have been the popular prejudices and obloquy to which they exposed themselves, always claimed on behalf of their Roman Catholic fellow-subjects exactly the same rights as they claimed for themselves. They had stood by the Roman Catholics in every encounter with mere bigotry and prejudice, and there was scarcely an instance which had come before the House during the last forty years, in which the Roman Catholics had demanded rights for which they had a full justification, where they had not received the support of the Nonconformists. (Hear, hear.) They

had never deviated, and would not deviate, from the path marked out for them by the principle of religious equality. The right hon. gentleman at the head of the Government had been charged, as he (Mr. Miall) thought, unfairly, with creating the difficulty with which they had to deal. The right hon. gentleman did not stand alone, nor had he been foremost in recognising a grievance on the part of the Roman Catholic population in regard to the matter of University education. Both sides of the House must take their share of blame—if blame there were—for endeavouring to allay by means of concession a troublesome agitation on a question peculiarly difficult of solution. The right hon. gentleman might have somewhat exaggerated in the heat and excitement of a general election, the case which he had to treat, like a doctor who had not yet been called in, and he had subsequently, in his (Mr. Miall's) opinion, rather misdescribed the grievance with which he felt himself bound to deal; neither the right hon. gentleman nor the Government that had preceded him could be said to have given rise to the question now demanding a settlement. That had resulted from the state of feeling that pervaded the Irish population—a legacy bequeathed by an exclusive and monstrous ecclesiastical system which had produced on the minds of the people a sense of grievance and of trespass upon their individual rights. Trinity College itself was not free from adverse criticism. No doubt it had been more liberal in conferring degrees for many years than any other University, but like the priest in the story, who was ready to dispense his blessings but not to give his pence, it must be remembered that up to the present time it had kept to itself all its fellowships, exhibitions, and emoluments. If the bill of his hon. friend the member for Brighton had been presented to the House ten years ago, if it had been endorsed by the authorities of Trinity College, had been supported by the votes of hon. gentlemen opposite, and had been finally accepted by Parliament, he ventured to say that they would never have heard of the necessity of the present measure, or if it had come before them, they would have been able to deal with it in the most summary measure. They had, however, sown to the wind, and they were now reaping the whirlwind. This was the question of immense importance to the interests of Ireland, and it excited so much feeling that it was very desirable that it should be settled. When he looked at the bill he found in it certain great principles, which, in his opinion, justified him in giving his vote for the second reading. One was the principle that all parties should have equal access to the means which were provided by the State for the advancement of learning. The Government had done in Ireland with regard to the university education what they were asking should be done in England with regard to elementary education. It separated the teaching of religion from the teaching of secular knowledge. They had asserted the principle as the only one which harmonised with religious equality. The Government was not appointed to teach religion—it was unfit for it; and it could not do so without trampling on the rights of others. The principle which he advocated was that the instruction given by the State should be simply secular, and that was the broad foundation of this bill. On that ground he should support the second reading. (Hear, hear.) He had not the slightest doubt that the right hon. gentleman at the head of the Government desired to adjust the various provisions of his measure as to do justice to all parties, but he feared his excessive anxiety to meet petty scruples was misleading, and that the right hon. gentleman was attempting to reconcile the irreconcilable. (Hear, hear.) He could not agree that it was a grievance which the State could remedy when religious instruction is combined with ordinary teaching. The State offered all it could give. If it offered to give more, it would do that which was insincere, and that which would be pernicious in its results. (Hear, hear.) The State could give secular instruction to all parties without doing injustice to any. The State could not give religious instruction without doing injustice to some. (Hear, hear.) The claims of the Roman Catholic hierarchy were medieval in their character. They were not at all in harmony with the spirit of the age. (Hear, hear.) The House would not assent to their views, nor would they hand over to the Roman Catholic priesthood the exclusive education of the Roman Catholic youth in Ireland. What was wanted was that the Ministry should put before the people of Ireland an institution for their intellectual advantage, which should be founded exclusively upon academic principles. (Hear, hear.) The Roman Catholic hierarchy might have great influence in Ireland, and might be able to raise a commotion, but the British Parliament did not meet to legislate on a hand-to-mouth policy, which simply regulated itself by the ordinary fashions of the day. What they had to do was to offer to the Irish people real freedom with regard to education, to teach everything, to endow, and if they liked richly endow, the chairs of the professors, to distribute their exhibitions impartially among all classes, and in fact proceed as if there were no ecclesiastical differences in Ireland at all, and as if the sole object were to improve the intellectual culture of the Irish people, and leave the result. This policy would not succeed immediately, but it would succeed in the end. He believed that the Irish people were earnestly desirous of improving their educational means, and, therefore, he would say, "Trust them; do right; do all you believe you can do; do not attempt anything beyond your power; and espe-

cially do not think you can reconcile the irreconcilable." (Liberal cheers.) Let them give to the Irish people a real boon, and, if possible, let the institution to be placed in Dublin be such that hereafter Irishmen might regard it with as much pride as the English felt for the national Universities of this country. (Hear, hear.)

Lord John Manners and Mr. Bernal Osborne rose together, in company with half a dozen other hon. members. There were loud and long-continued cries of "Osborne," but Lord JOHN MANNERS stood his ground, and, when the uproar had subsided, took the opportunity of setting forth the reasons of his opposition to the bill. They were told that the bill was vital to the existence of the Government, and it was no longer pretended that it would advance learning or satisfy the Roman Catholic grievance. But though they were told that the bill was vital to the existence of the Government, they had never yet been told what was vital to the existence of the bill.

Mr. OSBORNE, who followed, expressed his regret at the declaration of the Prime Minister in introducing the bill when he said that it was vital to the honour and existence of the Government. That, in itself, was a great mistake, but the right hon. gentleman had done more, for he had been guilty of misconception of the history of Dublin University. With reference to the bill, there was, he admitted, one good thing effected by it, and that for the first time since the union—it had made all parties in Ireland unanimous. Colleges were not wanted in Ireland, but good intermediate schools were, and he deeply regretted that the late Lord Mayo's proposal to "level up" had been rejected. Rather than attempt to pass such an incendiary measure as this, which would prove the holocaust of the Liberal party, he believed that the true and wise policy would have been to endow and give a charter to a Roman Catholic university. As it stood, the bill was not only a miserable production, but it scandalously fell short of the end for which it was introduced. He concluded by saying—

I give the right hon. gentleman every credit for sincerity and good intention, but we know there is another place which is paved with good intentions. (Laughter.) The declaration of the right hon. gentleman that this bill is vital to the honour and existence of his Government places me personally in a very uncomfortable position. (Loud laughter.) I have a general confidence in the right hon. gentleman. I think he can do things which no other man on this side of the House can do; and I think we are lucky in having such a leader. (Cheers.) But what is a man to do if he has a sincere desire not only for the advancement of learning, but for the great interests of Ireland? My right hon. friend the member for the City of Oxford (Mr. V. Harcourt) has made an appeal *ad misericordiam*. He says, "*Date obolum Belisario*," which means, "Give a vote to a blind Government." (Laughter and cheers.) I am so blind myself that, to use the vulgar modern English proverb, to "help a lame dog over a stile"—I don't know with what face I could present myself to my constituents unless I confronted my old friends at Liskeard. (Great laughter.) But I would entreat the right hon. gentleman at the head of the Government to follow the example of the Lord Chamberlain—(laughter)—and, as the *Happy Land* has been withdrawn from the Court Theatre, that he would withdraw this unhappy bill, which would add to the discontent of Ireland, and compromise the position of the great Liberal party. (Loud cheers.)

Mr. CARDWELL undertook to show that "no person who voted for the second reading of the bill would commit himself by the vote." The House had again thinned, and it was before a comparatively small audience that the right hon. gentleman proceeded to make the important statement that the dissolution of the Queen's University, the arrangement of the chairs, the constitution of the council, and "what were called the gagging clauses" were matters which the Government were not prepared to defend *à outrance* in committee. Cries of "Oh, oh," and ironical cheers coming from the Conservative benches, Mr. Cardwell paused, and turning towards the interrupters, reminded them that it hardly became them to be astonished at a Government showing itself inclined to be pliable in committee—the present occupant of the front Opposition bench not having been very obdurate in that respect when dealing with measures which they had brought in during their tenure of office. He appealed to the House of Commons to pass the second reading of the bill, and when in committee to exchange what they found objectionable, and to hold fast to what they approved.

Colonel WILSON PATTEN moved the adjournment of the debate, and members were already passing out when Mr. LIDDELL rose and asked what there was to discuss after the speech of Mr. Cardwell, and why the debate should not be forthwith closed? Mr. MITCHELL HENRY, on the contrary, could not see that "in justice to Ireland," the debate could be concluded even this evening, and met, what he termed, "the sounds of Balaam," which greeted this remark, by the threat to avail himself of all the forms of the House to prevent the closing of the debate until the Irish members had had the opportunity of making speeches on the subject. After a few remarks from Mr. GLADSTONE, the motion for the adjournment of the debate was agreed to.

MISCELLANEOUS.

The Municipal Officers' Superannuation Bill was on Wednesday read a second time by 101 to 44 votes.

On Friday Lord Lauderdale asked whether the report was true that the King of the Ashantees had declared war against the Queen of England, and

crossed our frontier with 12,000 men. Lord Kimberley answered that it was not true the King of the Ashantees had declared war against Her Majesty, but he had made an incursion into the British protected territory without any declaration of war at all. He was not able to state the cause of the incursion, but preparations had been made by the British authorities on the spot, in case they should be called on to interfere.

In the Commons, on Friday, Lord Eustace Cecil called attention to the burden imposed on the taxpayers of the United Kingdom for the defence of the colonies, and moved a resolution declaring that the time had now come when each colony should be called upon to contribute to the defence of the empire such annual contingents of men or such sums of money as may be deemed proportionate to its wealth and population. The motion was opposed by Mr. R. Fowler, Mr. Knatchbull-Hugessen, Sir Charles Adderley, and Mr. Gladstone, and was supported by Mr. Macfie. It was eventually withdrawn.

On Monday the Duke of Richmond brought forward the grievances of officers in the army by the abolition of purchase. In the course of the discussion which ensued, the Commander-in-Chief intimated that the authorities of the War Department will consider any real cases of hardship.

The Select Committee on Coal consists of Mr. Ayrton, Mr. Corrance, Mr. Hussey Vivian, Mr. Wharton, Mr. Carter, Mr. Denison, Mr. Liddell, Mr. Pease, Mr. John Stewart Hardy, Mr. Pim, Mr. Grieve, Mr. Edmund Potter, Mr. Watney, Mr. Stanhope, Mr. William Henry Smith, Mr. Anderson, and Mr. Mundella. The committee met for the first time on Monday, and elected Mr. Ayrton their chairman.

In answer to Mr. C. Bentinck, on Monday, Mr. Gladstone said it was the intention of the Government to propose to Parliament to vote a certain reasonable sum of money in order to present to the Swiss, Brazilian, and Italian members of the Geneva arbitration a testimonial in recognition of their services. (Cries of "Oh" from the Opposition.) The expense contemplated would be about 1,200*l.* for each of the three arbitrators. (Renewed cries of "Oh!")

In the Lords on Monday the Archbishop of Canterbury presented 255 petitions, signed by 10,800 Dissenting ministers and members of their congregations, in favour of the bill for legalising marriage with the deceased wife's sister. The petitioners included Congregationalists, Baptists, Wesleyans, Primitive Methodists, New Connection Methodists, United Free Church Methodists, Unitarians, Bible Christians, Presbyterians, New Jerusalemites, and a body calling themselves Unsectarians. He said that although he presented the petitions at the request of a deputation which had done him the honour of waiting upon him, he was in no way committed to any statement or opinion that was expressed in them.

The House of Lords last evening passed, with scarcely any opposition, the second reading of the Supreme Court of Judicature Bill.

THE EDUCATION ACT.

LONDON SCHOOL BOARD.—Fixed or graduated school fees was the main topic of discussion at Wednesday's meeting. It arose on a motion of the Rev. Dr. Angus, affirming that it was desirable that in all large schools opened by the board the fees should be gradually increased with the advancing ages of the children, and providing for the admission of children to the higher departments of the schools at the same charge as before, whenever it was shown that the parents or guardians could not pay the additional fees. In support of his motion, the doctor said that the board had established sixty-four schools, and the average payment for each child was under 1*l.* in forty-nine out of these sixty-four schools. Their charge in 75 per cent. of the schools was 1*l.* He thought the fees should vary with the departments—infant, junior, and senior. There were 260,000 children educated in the voluntary elementary schools of London, of whom 146,000 paid 3*d.* a child per week; 18 per cent. paid from 4*d.* to 9*d.*, or say 6*d.*; and 78,000 paid 3*d.* for their education. Our 75,000 paid 1*l.* Their entire charge for all children was 2*l.*; ours was 1*l.* Now that they were going to build large schools, he did not think that 1*l.* was a fair fee for education, and there ought to be a diversity of fee for diversity of education. He thought 4*d.* a week would be a fair average. Mr. Freeman seconded the motion. The Rev. John Rodgers moved the previous question. A high price of education would be sure to contract education. They should make education as cheap as possible. They had fifty schools, containing 12,000 scholars, in which the fee was 1*l.*, and he gloried in it. Mr. Currie seconded the amendment. Mr. Crossman and the Rev. Mr. Mee supported the original motion. Mr. H. Gover supported the amendment, and said that no case had been made for the motion. Mrs. Anderson hoped that Dr. Angus's motion would not be adopted. (Cheers.) There were several other speakers *pro* and *con.*, and the debate was ultimately adjourned.

ROCHDALE.—The Rochdale Town Council, on receiving a precept from the school board, has passed a resolution requesting a pledge that no portion of the money should be spent on denominational schools. The school board declines to be

dictated to as to the way in which it shall discharge its responsibilities.

NOTTINGHAM.—RESIGNATION OF SIX MEMBERS.—At the recent election to fill a vacancy for the school board in this town, the Church candidate, Mr. Mark Mellers, who was supported by the Catholics, was returned by a majority of 1,538 over Mr. John Manning, the Nonconformist candidate and ex-mayor. In consequence of this vote, the six Liberal members of the school board have resigned in a body. At the meeting of the board on Thursday, the following collective letter was read:—

To the Clerk of the Nottingham School Board.

Sir,—We hereby tender our resignation as members of the Nottingham School Board, and that we may not appear disrespectful to the board or to the public, we will explain briefly why we do so.

When we first placed our services at the disposal of the town, it was with the avowed object of securing an improved education for the people by the establishment, at convenient distances from each other, of board schools under the control of the ratepayers. By this means we expected not only to act directly upon education by our own efforts, but also indirectly to exercise a beneficial influence over all other schools, in the management of which the people had no voice.

On our advocacy of this policy we were elected to the board, whose first business was to ascertain the requirements of the borough and the school accommodation then in existence.

The result of these investigations led to the passing, on the 6th July, 1871, of the following resolution:—

"That, regard being had to the extent and character of the existing school provision, this board is of opinion that board schools for the accommodation of at least 2,000 children are necessary, and ought to be at once erected"; and "That, on such provision being applied for to the Educational Department, this board is prepared to adopt the principle of compulsion, and the payment to public elementary schools of the fees of children whose parents, by reason of poverty, are unable to pay the same."

Of the three items in this resolution two have been carried out, namely, compulsion and the payment of fees; and the result has been that the number of children in average attendance at school has risen from 5,840 in January, 1872, to 8,397 in January, 1873, being an increase in one year of 44 per cent.

The condition on which alone we agreed to apply compulsion and to pay fees to denominational schools, has not been fulfilled, but its completion has been delayed and obstructed by the partisans of those Churches which have mainly benefited by the application of the compulsion and the payment of fees; and they have at the late election, by raising a cry of "No rates," secured a large majority for a nominee of their own pledged to oppose its fulfilment.

Recognising, as we do, the justice of representative Government, and having no objects of our own to serve, we shall not offer a factious opposition to what appears to be the will of the people. We must, however, respectfully decline to share the responsibility of a policy which will, in effect, leave the education of the children of Nottingham mainly in the hands of those who are in no way responsible to the ratepayers, and who, we believe, have more in view the extension of their denominational influence than the education of the people. The indirect effect of board schools not being secured as a guarantee of efficiency, we will not be parties to forcing children into schools, where the representatives of the ratepayers have no right of inspection, and in whose management they have no voice.

CHARLES PAGET. G. B. ROTHERA.
EDWD. GRIPPER. E. SMITH.
JNO. WESLEY LEWIS. W. G. WARD.

Nottingham, March 3, 1873.

This letter excited a good deal of angry comment on the part of several of the remaining members of the board. Mr. Brown said that it was a game of resignation in trying to throw upon gentlemen on his side the ministerial portion, so to speak, of the work of the board; and it reminded him of a child who, when beaten in his play would say, "I shan't," and "Give over." It would have been much more becoming if, before sending in their resignations, the gentlemen who had done so had attended that meeting, to allow the business to progress in the ordinary way. He moved that the communication written should lie on the table. Mr. Bentley, in seconding the proposition, contended that a matter already touched upon with respect to the letter was not true, because they had a board school in course of erection which, "according to the eight-foot area, would accommodate about 1,000 children. He believed that the gentlemen who had resigned had shown the "white feather," and were much to be blamed. He did not think that the cry of "No rates" had had more effect than other cries that had been raised. That the ratepayers were totally opposed to the erection of the school accommodation which had been proposed, until the existing schools were filled, he had been thoroughly convinced. The Clerk here remarked that in dealing with the resignations there was no necessity for a motion. The Rev. J. Dwyer contended that they had been endeavouring to carry out the Act impartially and properly. (Hear, hear.) It was not right to let it go forth to the town that they had acted in a spirit contrary to that in which they should have acted. The Rev. H. Wright repudiated being moved by feelings of partisanship. If the gentlemen on the opposite side felt they could only sit there as the advocates of extreme views, and not at all unless they could carry out those views, no other course seemed open to them than that which they had taken, and it was for the remaining members to do their duty, and the best they could, to further the work they had before them—that of the education of the children of this town. (Hear, hear.) Mr. Mellers, the successful candidate at the late election, expressed his astonishment and regret at the com-

munication which had been read to the board. He believed the general public were content with the schools which were already in existence, and that they would be content with the further provision which the board intended to make. (Applause.) The Chairman (the Rev. F. Morse) said his great object had been to get the board to work. (Hear, hear.) They had done a great deal, and he felt they might still have got on very well together. He was exceedingly sorry that they should have resigned, or, in other words, that they should have parted with such business men. He concluded by asking what was to be done, or whether the board must appoint a vice-chairman. Mr. Brown said he took it that the retiring gentlemen were *de facto* members of the board for a month. The matter then dropped.

PLYMOUTH.—One hundred summonses have been issued against Nonconformist ratepayers of Plymouth for non-payment of school-rates, owing to their objection to the 25th clause. The school board, at its meeting on Thursday, resolved to suspend proceeding with the summonses for three months, in the hope that meanwhile the Government will have amended the Act, so as to render further proceedings unnecessary.

LIVERPOOL.—At the monthly meeting of the Liverpool School Board on Monday, the district education committee, on the report of the superintendent visitor, recommended the appointment of six additional visitors, on the ground that there were 26,752 children in the town who seldom or never attended school, while there was accommodation in existing schools for 18,947. Mr. Hubback said the present number of visitors was twenty, but it was found to be quite insufficient. The recommendation was agreed to.

It is stated that in the last six years sixty-seven Roman Catholic elementary schools have been added to those already existing in the metropolis.

Epitome of News.

Her Majesty and Court are expected to arrive at Buckingham Palace to-day, and remain till Friday. The Dean of Westminster and Lady Augusta Stanley and Mr. Alfred Tennyson were on a visit to the Queen at Windsor Castle last week.

The Prince of Wales terminated his visit to Belvoir Castle on Saturday, when he took leave of the Duke of Rutland and the large circle of guests assembled there. The main object of this visit to a famed hunting country was to secure a few good runs for his royal highness before the end of the season. Monday being the tenth anniversary of the marriage of the Prince and Princess of Wales, the occasion was duly celebrated at Marlborough House (where there was a ball) and at Windsor. The Prince and Princess of Wales were married on the 10th of March, 1863.

It is said that Dr. Russell will go to Khiva as *Times* correspondent.

The marriage is announced of Captain H. Wickham to Teresa, widow of the late Sir Alfred Joseph Tichborne, eleventh baronet, who died in 1866, leaving a son who is in possession of the Tichborne estates.

Dr. Caird, who has just been appointed Principal of Glasgow University, will be remembered as having first come into notice by his sermon on "Religion in Common Life," preached before the Queen at Balmoral about twenty years ago.

The *Gazette* notifies the appointment of Mr. Anthony Musgrave, C.M.G., to be Governor of South Australia.

The new library and museum at Guildhall were on Monday opened for the free use of the public.

The Cambridge University Crew arrived at Putney on Monday, and in the course of the afternoon took their first spin upon the Thames.

Canon Bardale, who was reported to be hopelessly ill a few weeks ago, is said to be decidedly better. He is now able to sit up and even to walk across the room, while his speech is also returning to him.

Thunderstorms, with showers of hail and snow, are reported from various parts of the country.

The Queen on Saturday, accompanied by Princess Beatrice, and attended by the Duchess of Roxburghe, visited the Marquis and Marchioness of Westminster at Cliveden.

Mr. T. Taylor, of Aston Rowant, Oxon, has given the sum of 5,000*l.* to the town council of Wigan, to establish a free public library in that town.

The reward for Mr. Lizardi's apprehension has been increased from 200*l.* to 450*l.* Inquiries which have been instituted have, it is said, resulted in the discovery of other offences to be charged against him.

The Lord Chamberlain, has issued a memorandum intended to "correct misstatements which have been circulated" respecting his apparently eccentric treatment of the *Happy Land*. At the Court Theatre on the evening of the 5th inst., he heard the piece himself, and found that it varied considerably from the licensed version. On comparing the latter with the prompter's copy there were found to be eighteen quarto pages of additions and alterations. This discovery led to the cancelling of the licence; but on the manager undertaking to adhere to the licensed text, the revocation was withdrawn. The theatre is much crowded. The great attraction of the piece was the make-up and talk of three characters representing Messrs. Gladstone, Lowe, and Ayrton, who danced together.

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WEDNESDAY, MARCH 12, 1873.

SUMMARY.

THE great debate on the Irish University Bill, terminating at an early hour this morning in the defeat of the Government by a narrow majority of three, has been the one absorbing topic of Parliamentary interest. Throughout yesterday, and even late last night, the issue was uncertain, but when the division was taken, after a powerful speech from Mr. Disraeli and from Mr. Gladstone in a final reply, the result was as follows:—

For the second reading 284
Against 287
Majority against —3

As only 575 members, including tellers, took part in the division, the number of absentees was very large for such a critical occasion, and there is no doubt they were chiefly from the Ministerial side of the House. But this adverse vote was due mainly to the absolute defection of the majority of Irish Liberals, and partially to the mistrust felt by a few advanced Liberals of the late and sudden conversion of the Government to their views. If the great concessions announced by Mr. Cardwell to a thin House late on Monday night had been made known in the earlier part of the evening by Mr. Gladstone, the result might perhaps have been different. But such speculations are useless. It may be assumed that, after a Cabinet Council to-day, Mr. Gladstone and his colleagues will tender their resignations, and that Her Majesty, according to constitutional usage, will send for Mr. Disraeli, who may either decline the responsibility of forming a Government under existing circumstances, or elect to take office and dissolve Parliament when the business of the Session has been wound up. The reconstruction of the present Government, and even the retirement of the Premier from official life, are mentioned among the possible contingencies which a day or two may realise. But whatever the result, Mr. Gladstone has fallen in an honest but mistaken attempt to reconcile the irreconcilable.

Since the above was written the division list has reached us. Beside the majority of the Irish Roman Catholics, the following Liberals voted against the bill—Mr. Akroyd, Mr. Aytoun, Mr. Bouverie, Mr. Fawcett, Mr. Auberon Herbert, Mr. Horsman, Sir R. Peel, Mr. McCullagh Torrens, and Mr. Whalley. Lord Edmond Fitzmaurice, who seconded Mr. Bourke's amendment, was absent; Mr. Bright was present, and voted for the ayes. The following Irish Liberals unconnected with the Government supported the second reading of the bill—Sir R. Blennerhasset, Sir D. Corrigan, Major Gavin, Capt. Greville, and Messrs. Bagwell, Bernal Osborne, and McClure. Had a few of the absent Liberals followed their example, there might have been a small majority in favour of the bill.

A Ministerial crisis before the production of the financial statement is always embarrassing. Whether Mr. Lowe, or a Conservative Chancellor of the Exchequer, brings forward the annual Budget, he will apparently have to deal with a surplus of between four and five millions, which, after allowing for the Alabama indemnity, will leave a handsome margin for the remission of taxation.

The Mid-Cheshire election has ended in the triumphant return of Colonel Egerton Leigh, who obtained a majority of 1,390 votes over his antagonist, Mr. Latham. The Liberal candidate polled only 2,118 votes, a far smaller number than were given to Mr. Warren at the general election. The ballot in this the first county election since secret voting was sanctioned by Parliament, worked well, and an attempt to carry out the notorious card-trick was abandoned. It seems that the tenant farmers of that constituency cannot be aroused out of their apathy. They care nothing for politics, and are consequently quite ready to vote according to the wishes of their landlords. Whether Mid-Cheshire is an exceptional constituency, or reflects the general disposition of English farmers, will be more clearly seen at the general election, which cannot be far distant.

The English Education Act still fails to work

smoothly. The London School Board is even now keenly discussing one phase of the indigent fee question, and at Plymouth and Rochdale, as well as at Birmingham, the town council and school board are still at issue as to the payment of fees. Why should not the school boards in the other two towns follow the wise policy of the Plymouth board, by postponing further action till the Government have brought in their promised measure for the amendment of the Act of 1870? At Nottingham, the defeat of the Dissenting candidate, Mr. Manning, at the recent election to fill a school board vacancy, has resulted in the resignation of the six Nonconformist members of the board, who in a collective letters say:—"The condition on which alone we agreed to apply compulsion and to pay fees to denominational schools, has not been fulfilled, but its completion has been delayed and obstructed by the partisans of those Churches which have mainly benefited by the application of that compulsion and the payment of fees; and they have at the late election, by raising a cry of 'No rates,' secured a large majority for a nominee of their own pledged to oppose its fulfilment." They, therefore, decline to be parties "to forcing children into schools, where the representatives of the ratepayers have no right of inspection, and in whose management they have no voice." The majority of the board, as may be supposed, strongly resent the step taken by their Nonconformist colleagues, and will no doubt find great difficulty in carrying out their policy of filling up denominational schools without providing any others. This is an illustration of the kind of "choice" which Church adherents proclaim to be a sacred principle when the abrogation of the 25th Clause is demanded. It is simply Hobson's choice.

The ironworkers in several districts of South Wales have come to terms with their employers separately, and have returned to work. In a few days, probably, their example will be generally followed. But the colliers, who are guided by the advice of the Union leaders, and sustained by union funds, still hold out. Whether the ironmasters can, as they declare, obtain adequate and constant supplies of coals to carry on their works, remains to be seen.

M. Thiers has recovered his health, and the debate on the Report of the Committee of Thirty is still proceeding, and it is likely to be adopted by a majority of at least 200. But the measures founded on the recommendations of the Duc de Broglie's Committee are to be postponed for a time. An exciting debate on the English Treaty of Commerce impends, and it will require all the persuasion of the President to induce the National Assembly to ratify that Convention. But the uniform success of M. Thiers in controlling the Chamber engenders the belief that his influence will in the end be paramount.

Tranquillity prevails through Spain, except at Barcelona, where popular excitement and military insubordination are still so serious that the head of the Government, Senor Figueras, has himself gone to allay it; and in the northern provinces, where the Carlists, though unable to take the field in force, are steadily gaining ground. The symptoms of a popular commotion in Madrid have disappeared by the submission of the Cortes, in which the Radicals have a majority, to the will of the Republican Government. The Cortes for a time rebelled against their own dissolution at this juncture, but they have succumbed, and a new constituent assembly will be elected next month, which will have to decide the vital question whether the Republic shall be Unitarian or Federal. According to the last accounts from Madrid, "business has been resumed, and a reaction favourable to the interests of the country is already visible."

The Herrenhaus has submitted to the dominant will of Prince Bismarck, who, brushing aside his feeble colleagues, has himself taken in hand in that Chamber, the measure for changing the relations of the State to the Roman Catholic clergy. Yesterday, after a two days' debate, the proposed Constitutional amendments, which are necessary before the bills still before the deputies can be passed, were carried in the Upper House by a large majority. The Liberals throughout Germany are greatly delighted at this decision.

Interesting news comes to hand from Japan. The Government of that go-ahead country has annulled the edict against the Christian religion, and has released the Christians who had been imprisoned since 1870.

PRESIDENT GRANT'S MESSAGE.

THE inauguration of General Grant as the President of the United States for the next four

years, is an event which has more importance attached to it than many English people are apt to imagine. During the time of his office the President rules over a number of the Anglo-Saxon race quite equal to that over which Queen Victoria rules in Great Britain. Substantially, the two countries—the United States and Great Britain—are governed by the same laws, and profess the same religion, although in the latter respect, mere profession is considered of greater importance amongst us; while, in the United States, there is a more practical exhibition of the Christian religion without any formal national profession. Apart, in fact, from the existence of a Church Establishment, there is hardly any difference between the institutions of the two countries. What difference there is in other respects is merely formal and external. On the whole, we live under the same general laws, and are obedient to the same principles of Government.

In the United States, however, the President exercises greater power than has been exercised for many years by any occupant of the Throne of Great Britain. Her Majesty has, we believe, never once exercised the power of veto which belongs to her, while it is very seldom indeed that a President's term of office expires without using that right. It is, therefore, of supreme importance to ask what kind of man is he who is installed, for the second time, in the Presidential office?

President Grant's antecedents are all in his favour. It is said in England that you can never know the worth of a man until he offers himself to be a member of Parliament, when, if there be anything against him, it is sure to be raked up. In the United States the "raking up" process is extraordinarily effective. It embraces every imaginary as well as every real scandal, and lasts until the very day of election, after which it is suddenly dropped and heard no more of until another election is at hand. President Grant has stood a raking fire of accusations in respect of personal corruption and so on; but having outlived them, he now stands with a clear character before his countrymen as President, for the second time, of the United States.

The President's inauguration took place, as is customary, on the fourth of the present month. He delivered, on that occasion, a Message which has called forth some criticism, but in which we ourselves find very little to criticise. He told his fellow-countrymen how he had rested from any aggressive action during the last four years, because, having in view the fact that the country had not yet recovered from the effects of the past rebellion, he wished to raise no new questions. His object, instead of this, had been to restore "harmony, public credit, commerce, and all the arts of peace and progress." He has done this, as we all know; and he is now able to congratulate his nation upon the fact that—the recent rebellion notwithstanding—the United States supports an army and a navy less in numbers than those of any European Power. The President, during his first term of office, "conquered a peace." He has, to a great extent, tranquillised the South, and he has maintained the rights—such as they are—of the recent slaves. That, perhaps, is all he could do, or could have done; but he is not satisfied with having done that. He now says that the man who was formerly a slave must be invested with all the civil rights of citizenship, and, he remarks, "I stand committed to give to the coloured man a fair chance." That is to say, there is to be no distinction of race, and if the black man, under equal laws, can win, he is to be allowed to win.

We utterly fail to see, in that portion of President Grant's brief Message which relates to foreign affairs, the faults which some of our contemporaries have detected in it. It is quite true that he says the civilised world is, in his opinion, "tending towards Republicanism," and with the example of France and Spain before his eyes, an incautious observer might very well make such a remark. Nor is it wonderful seeing what he cannot help seeing, that the President should be lifted up to a momentary exaltation of Republican opinion, and talk of the American Government as being destined to be "the guiding star of all other countries." But General Grant uses higher language than this. He believes that the "Great Maker is preparing the world to become one nation, speaking one notion, a consummation which will render armies and navies no longer necessary," and he adds, "I will encourage and support any recommendation by Congress tending towards such ends." For ourselves, it seems to us that no nobler language than this has ever been held by the ruler of a great Empire, whose power is almost unlimited, and who has nothing to fear from any other nation on the face of the globe. Its rarity and its

simplicity are certainly undoubted. Strong nations—strong European nations, that is to say—are not apt to talk of any consummation which may render armies and navies unnecessary. They arm and arm with the single view of fighting each other. President Grant has a different policy. He looks forward not to mere national aggrandisement, but to a universal peace, founded upon a common language and upon common thoughts. It may be unreasonable, as the world goes, for him to indulge in such lofty aspirations—but did ever Emperor's or Queen's message in the Old World suggest such a consummation of Government? The President is the very first ruler of a great nation who has even hinted at the possibility of attaining such an ideal. While we are voting increased sums for "services," our kindred across the Atlantic are extinguishing their armies, and are considering how it may be possible to work with the "Great Maker" in establishing a universal harmony. Certainly the subject is capable of ridicule, but we scarcely envy the man who is inclined to ridicule it.

It would have been possible for the President's Message to have been of a very different character. It might have dwelt, in curt phrase, upon the recent causes of difference between ourselves and the United States. It might have had a furtive look towards Canada and British Columbia, and there might have been words sufficient to provoke a war with unhappy Spain. In place of this the President extends the hand of friendship and brotherhood to the whole world, and excites the imagination to dwell upon the possibility of the ultimate reunion, under the blessing of the Almighty, of the whole human race. This may be a ridiculous "dream," but dreamy and ridiculous though it may be, it is better worth striving to realise than any other ideal that has yet been put before the nations of the world.

OPENING MUSEUMS ON SUNDAYS.

ON Tuesday next Mr. P. A. Taylor is to move a resolution in the House of Commons in favour of opening the national collections on Sunday. It is a motion that in one form or another has been oftentimes made and as frequently rejected, and in the householders' Parliament enjoys perhaps less favour than heretofore. It can hardly be said that the House, in refusing to redress what is at best a sentimental grievance, is influenced by bigoted views. The grievance is small—in our view infinitesimal—but it covers a principle of great importance, which deserves thoughtful consideration apart from Sabbatarian views. The demand made by Mr. Taylor and his supporters may be as distasteful to persons who discard the Judaical idea of the Sunday as to those who accept it, and can be examined quite apart from its religious bearings.

The law of the land prohibits the carrying on of ordinary work and the opening of places of amusement on the Sunday. Whatever may have been the original objects of the various enactments, most of them of remote date, bearing upon the subject, cessation from ordinary labour on Sunday, or as it may be put, on one day out of seven, is a confirmed habit of the British people. It is an observance which has been tested by the experience of many generations, has proved to be of incalculable benefit to the well-being of the population, and is now bound up with our social life. It is a civil institution which the vast majority of the people accept without question, and to a great extent apart from ecclesiastical or religious considerations. Except in prohibiting the customary week-day avocations their liberty of action is not fettered. There is no law now in operation to enforce Sunday observance—the last obsolete enactment on the subject was repealed many years ago. People may go to church or stay at home, may spend the day after the fashion of our Puritan ancestors, or in making their country excursions, or by indulging in any secular relaxations. All Her Majesty's subjects stand on an equal footing, and probably Mr. Taylor and the Sunday League would be as averse as any of their Sabbatarian opponents to the removal of the legislative barriers which close our shops and factories, and prevent the English Sunday from becoming a continental Sunday.

Even granting that the opening of our national collections on Sunday would have all the beneficial and elevating effects on the mass of the population which they predict, it would establish a dangerous precedent—a real infringement of the law as it now exists, and is cheerfully acquiesced in—a departure by the State from its present attitude of neutrality in respect to Sunday observance. Parliament is now asked to abandon that position, and by using the machinery of the Government actively to promote the particular views held by a por-

tion of the community against the sentiments, or, it may be, the prejudices, of the rest. There is all the difference between such a step and the action of a railway company in running trains on Sunday. The latter acts upon sufferance. But the State represents the whole people, and acts on their behalf. By throwing open the national collections, and obliging public officials to work on Sunday as on the week-day, it would violate the basis which upholds the law as to Sunday labour, not in cases of clear necessity, but for relaxation or artistic gratification. Now, if the neutrality of the State is to be given up for such an object, where is the line to be again drawn? There are those who will contend that dramatic entertainments are the best means of elevating the community, and that theatres should be opened on the same grounds as museums. After sanctioning the one, and carrying it out by the direct authority of the Executive, how could Parliament with consistency refuse the other? The plea urged by Mr. Taylor and his adherents on behalf of the national museums would carry them further than they are perhaps prepared to go. At all events, it would be the introduction of "the thin end of the wedge;" and there is a general concurrence of evidence that in all the continental cities where national galleries are open on Sunday, there theatres and shops are also open, and abstinence from Sunday toil has become the exception rather than the rule.

But, in our view, the advantages that would result from opening the national museums on Sunday are enormously exaggerated. The concession is asked on behalf of the working classes. If they are so anxious to inform their minds and purify their tastes by such recreations, it can hardly be said that leisure fails them. They have, now at least, no lack of holidays, and have perhaps more time on their hands for recreation than any other section of the community. If there be a desire for instructive amusements, they can generally gratify it on week-days, and such facilities might be increased by throwing open our public galleries in the evening. How many of our London artisans and their families would trouble themselves to make a journey to Museum-street, Trafalgar-square, or South Kensington after the first novelty of Sunday opening had worn off? How many would be drawn away from the public-house? How many would forego that Sunday rest in which they indulge? If we are to violate an important principle of national policy, let us clearly see the benefit that is to accrue. In fine weather the "Sunday outing" and the fresh air of the parks have far greater attractions than museums could offer. Besides, experience shows that the educational advantages of museums, &c., on the masses may be easily overrated. We fail to discover their ennobling influence in Paris or Berlin, where the public galleries are open on the Sunday; and for the qualities which are the ingredients of good citizenship, the labouring class of London, notwithstanding their grievous failings, will favourably compare with those of Continental capitals.

The argument that people are allowed to get drunk in public-houses, but are shut out from rational amusement, on Sunday, is very specious, but in our view fallacious, and a mere begging of the question. If the museums would not attract the population on Sunday more than on any other day, they would not detach them from vicious habits. What good reason have we to suppose that when places of worship of every variety fail in the main to draw the masses, collections of pictures and of natural history will be an unfailing attraction? Besides, beershops and gin-palaces are closed at least part of the day, and the drunkenness that unhappily prevails is the inevitable abuse of a right to refreshment which it would be difficult to deny, though it is possible to abridge. It is not because the State desires to encourage drinking that public-houses are open on Sunday, but on account of the intricacies of a complicated question, and the impossibility of shutting these places without what would be virtually class legislation—that is, the passing of a law which would be no hardship to the rich, but would press heavily on the poor.

For these reasons we are forced to the conclusion, quite apart from religious views, that the opening of the national collections on Sunday would be to set a dangerous precedent, and seriously weaken the impregnable position now occupied by the State in maintaining that day in principle as a day of rest. To break down the guarantees against labour on Sunday for the sake of an experiment, which experience shows to be of very doubtful advantage to the working classes, would be unwise and perilous. While therefore giving Mr. Taylor credit for disinterested motives in proposing his motion, we cannot wish him success.

HOW IT STRIKES A STRANGER.

House of Commons, Tuesday.

Never, perhaps, within the memory of man, has there been a debate, the issue of which was so long uncertain as the debate on the University Bill, and the uncertainty arose not from any doubt as to the numerical strength of parties, but from the doubts of parties and sections of parties as to which way they should vote. The Irish members, as is well known, held a meeting last Wednesday to determine what they should do. The result of the meeting every member was sworn not to divulge, but ten minutes or a quarter of an hour after it broke up, all the lobby understood that it had been resolved to ask the prelates what was to be done! Is it not almost sickening, by the way, to think that an intelligent man like the O'Donoghue, massive and broad-shouldered, should actually have to cringe and ask leave to be from a priest? When the answer arrived from the prelates, I do not know, but all Thursday and Friday evening the Irish members might be seen in little parties of threes and fours discussing the situation with great vehemence, one generally playing the orator and the rest anxiously listening. The English members were, many of them, just as hesitating, and the result was that all sorts of speculations were afloat as to the division, with which now it is hardly necessary to trouble ourselves. Upon one point there seemed to be a tolerably general concurrence of opinion, that the "gagging" clauses in the bill, as they have been called, were peculiarly and personally the invention of Mr. Gladstone, and that his colleagues and he were not altogether of one mind in this matter—Mr. Gladstone clinging to the delusion that it was possible by means of some such questionable contrivance to conciliate the priests. It would be worth while almost to reject the bill solely to destroy that delusion. I, for my part, could not help wishing that the bill might have the unswerving hostility of the priests so that it might for ever appear that there could be no peace with them.

Mr. Horsman was sure to attract an audience. He is a practised hand at the kind of Parliamentary oratory which the House likes, easy, fluent, untroubled by strong convictions, either one way or the other, smart and sparkling, like the after-dinner conversation of a clever man of the world. The House sits down to listen to him with no expectation of being instructed or excited, but knowing that it will not be bored, knowing that it will not be distressed by awkwardness or nervousness, and knowing also that it will be comfortably amused by dexterous *tu quoque* and pungent repartee. As far as the mere art of speaking goes, Mr. Horsman may be studied with advantage. He understands his craft thoroughly; never doubling back upon himself; never commencing sentences which do not properly finish themselves, but lose themselves in quicksands; never at a loss to know what to do with his hands; and ever and anon bringing down a cheer by a point carefully prepared and neatly finished off. Furthermore he has a good memory, and having the House of Commons history of the last forty years at his fingers' ends is enabled to give effect to what he says by varied illustration and anecdote. But in the higher qualities which go to make a statesman he is altogether lacking, and this is the reason why he has been a failure, why he has accomplished nothing and will never be remembered except as an Irish Secretary, who complained of having nothing to do. He has very few convictions of any importance, none certainly which are very deep, and has never to my recollection originated a single political idea. He has had great chances; he was adopted by the Whigs, he had office given to him and might have proceeded from step to step till he entered the Cabinet, but he stood for nothing and represented nothing, and when Whiggism became extinct, he had necessarily to give place to persons to whom politics are something more than a trade or a club-pastime. His speech on Thursday was altogether characteristic of him. It was impossible, I found, not to confess that he produced in me a certain agreeable sensation, although when the froth had subsided into liquor there was not much of it. He was critical upon the bill, and exposed its weaknesses with much skill, eliciting as he always does the unanimous and uproarious applause of the Conservative side of the House. He did not fail also, as he never fails, to have a thrust at Mr. Gladstone. The disestablishment of the Irish Church he said "was the result of forty years' unceasing efforts on the part of active and consistent members of the Liberal party. Yes, he begged to tell the right

honourable gentleman at the head of the Government that they, the Liberal party, had created, formed, and matured a public opinion on the highest wave of which the Prime Minister himself was borne into office as the reward of a conversion equally sudden and auspicious." The yells of delight from the whole bulk of the Tories were frantic beyond anything I have heard for a long while. In the midst thereof Mr. Horsman quietly wiped his face and showed his teeth a trifle just as a professional swordsman might coolly wipe his sword after he had drawn blood. Mr. Gladstone leaned back immovable and apparently careless. His answer, if he had cared to make one, need not have given him any trouble. He might have avowed his conversion with pride, and might have asked the House whether the beliefs which conquer old beliefs of ancestry and tradition are not likely to be more genuine than those which a man takes from his friends at school, and has not sufficient vitality to change through a life of seventy years. Referring to the boast of what had been done by the consistent members of the Liberal party, by which Mr. Horsman meant probably himself, the Premier might very well have expressed his content to let his consistency be measured with that of the man who voted even against the Reform Bill of 1866. But there was one part of Mr. Horsman's speech which had my entire sympathy. I believe he was really in earnest when he denounced the priests for refusing the last sacraments of the Church to those persons who allowed their children to go to any colleges not under their control. This was a cruel and tyrannous act, which would be abhorrent to the humanity of the most secular temper, and I believe Mr. Horsman did really abominate it.

Perhaps the most important event of the evening was a consultation which took place during the dinner-hour between Mr. Bright and Mr. Gladstone, Mr. Bright going over to the Treasury Bench for the purpose. It is a pity that consultation was not had with Mr. Bright a little earlier, and more particularly before Mr. Gladstone was so imprudent as to emphasise so strongly the grievances under which he believed that the Roman Catholics were labouring, and before he was impolitic enough to make the redress of these grievances a question of first-rate importance, by which he was to stand or fall. On the whole, the second night of the debate was not particularly interesting. Professor Playfair's speech, though, deserves notice for its quiet argumentativeness. It was not a fighting speech like Mr. Horsman's, but it was far more instructive. One particular portion deserved underscoring, and ought to have impressed Mr. Gladstone of all men in the world. It was the part in which it was urged with great force, that the exclusion of moral philosophy from a university curriculum had a tendency to make the students bigots or infidels. Substitute the word materialists for infidels, and this is all that need be said upon this subject.

Mr. Vernon Harcourt's charge to the rescue last night, was not by any means unwelcome or unnecessary, and it was made with great boldness and skill. It was a more carefully prepared speech than those which Mr. Harcourt is in the habit of making, and he was assisted with ample notes, which gave him, it was easy to see, the *ipsissima verba* of many of his best points. On the whole, it was a fair statement of the case, and was representative of the position of nearly all that portion of the Liberal party which will vote for the bill. Mr. Harcourt had a large audience, but it was not particularly demonstrative. The Irish members, of course, held their tongues, and their throats do a good deal in a general Liberal cheer. Some passages, though, were much applauded, and deserved to be applauded. There was one in which he besought the House not to throw out the bill merely to please the priests, which was cordially approved, and seemed to obtain the hearty assent of Mr. Bright. There was another in which he exposed Mr. Hardy's curious defence of secular education for Ireland, although he thought it so bad for England, and there was an earnest word or two about the "Dunciad of the syllabus," which was also effective.

The only other speech of the evening which it is incumbent on me to notice—for from Dr. Ball, I must confess, I fled in dismay—was the speech delivered by Mr. Miall, who was selected by the Speaker in preference to Mr. Osborne. Mr. Miall, although he disclaimed modestly any intention of assuming the spokesmanship of the Nonconformist party, was really felt to be speaking on its behalf, and the announcement, therefore, that he was going to vote for the second reading was evidently deemed by the House to be significant and important. His counsel to the Government not to attempt to reconcile the irreconcilable, has a very large application,

and the Liberal party may well take it to heart. Some little time before there happened to be a Roman Catholic prelate or priest in the lobby, where he was doubtless occupied in "directing" the consciences of his flock, and screwing them up to the pitch of resolution and subserviency, from which by reason of the remnant of humanity and independence left in them they were perhaps in danger of declining. It wanted nothing but a moment's glimpse of that priest's face to see that between him and the really Liberal party there was a great gulf fixed which could never be filled up.

C.

LAST NIGHT IN THE HOUSE.

(By a Spectator in the Gallery.)

When the sitting commenced yesterday afternoon the only indication that anything particular was going to happen was the appearance of numerous cards affixed to the benches of the House, which showed that presently good places, and perhaps places of any sort, would, in commercial phrase, be at a premium. The attendance within was very small, and continued so for a considerable time—the members, and the animation, being in the lobby and other precincts of the House.

There was unusually little private business, and fewer petitions, questions, and notices of motion than common, so that at a little after half-past four the Tuesday's programme had been got out of the way, and the adjourned debate on the Irish University Bill was resumed. And this time it was not a sensational speaker who had moved the adjournment, but Colonel Patten, a much respected but not brilliant member of the Conservative party. Of course he opposed the bill; dealing with its provisions so far as he was able to do so, but admitting that it was now difficult to say what they were actually discussing.

Mr. O'Reilly, in a clever speech, well delivered, made merry over the mistakes into which he said members had fallen in their ignorance of Ireland and Irish feeling, and especially tried to show that the laity sympathised with the priesthood in the matter. Mr. Raikes, an English Conservative, spoke fluently, but said nothing in particular, and, of course, joined in the chorus against the bill.

Mr. Bouverie followed in a speech displaying much critical acumen, and containing some good debating points. It was a bad bill, and the proper way of dealing with such bills was to vote against them. His recital of what had happened in connection with the "supplemental charter," and his facts illustrative of the mode in which Government boards are apt to be packed in Ireland, were brought to bear with good effect on the proposed constitution of the council of the new University.

Mr. Ronayne, the successor of Mr. Maguire, as the representative of Cork, asserted with much iteration that the laity were quite as strongly in favour of denominational education as the Roman Catholic ecclesiastics of Ireland, and insisted on its necessity as a means of doing justice. Mr. M'Clure, the Presbyterian member for Belfast, supported the bill, though with a reservation, and with the exception of Mr. Dodson, whose support was also of a qualified kind, was the only member who did so in the course of the night.

At this time the Opposition benches were empty, the Treasury bench nearly ditto, and probably the other benches would have been equally deserted, but for the fact that it was necessary for those who wanted to speak to remain. The effect was ludicrous; as, every time a speaker sat down, almost the whole House seemed to rise to take his place! The O'Connor Don, Mr. Mitchell Henry, Sir Patrick O'Brien and Major Trench completed the list of speakers; most of them speaking decidedly in favour of denominational education, and threatening future agitation of a troublesome kind, if English and Scotch, rather than Irish, ideas were allowed to prevail in this matter. Mr. Henry declared himself ashamed of the Liberal party, which had lost all perception of abstract right in dealing with Catholic claims; while Sir Patrick O'Brien said that it was with the greatest pain that after twenty-one years, he felt himself obliged to separate himself from that party.

It was now half-past ten, and, somewhat unexpectedly as it seemed, Mr. Disraeli rose—the House, which was not then by any means full, soon beginning to change its appearance, and to afford all the usual indications that a scene of the utmost interest was about to be witnessed. Mr. Disraeli looked pale, and for a few minutes seemed to be in a somewhat serious vein; but he soon showed himself to be in good fighting trim, and, in fact, spoke with more than his usual fluency, and with

all his usual oratorical skill. Some of his hits told, not with his own party only, but on both sides. His description of Mr. Harcourt's speech, as one worthy of an Attorney-General, was enjoyed with evident relish. His allusion to the sceptical tendencies of this age, when young gentlemen prattled about protoplasm, and young ladies talked atheism without knowing it, as it hit nobody in particular, could be laughed at all round. The possibility that he (Mr. Disraeli) might have had a degree conferred upon him by the "White Quakers," was also regarded as irresistibly comic.

It suited the speaker's purpose to regard all the Ministerial statements as not being sufficiently authoritative to justify him in regarding the objectionable features of the bill as having been withdrawn; but when, in insisting on the necessity for caution, because bills which went into committee under such circumstances were seldom altered, he afforded Mr. Gladstone an opportunity for a stinging reminder of the mode in which his own Reform Bill had been treated by the House. While, however, Mr. Disraeli chose to consider the whole bill as still the subject of criticism, he contrived to make a good deal of his speech turn on two points which had not been previously discussed, for he strongly objected to the severance of the theological faculty from Trinity College, and expressed great alarm at the prospect of religious bodies conferring their own divinity degrees. But his references to the negotiations of his own Government with the Roman Catholic bishops—his expressed preference for concurrent endowment—his assertion that it was dead, and that Mr. Gladstone and the Pope together had killed it, for the sake of destroying the Irish Establishment—and that the latter had, as a consequence, been disestablished himself, and the former was about to suffer retribution:—these were the points of greatest interest in Mr. Disraeli's speech, and supplied the topics of his most characteristic passages.

The clock struck twelve as Mr. Gladstone began his reply, and if any of his attached supporters had felt anxiety as to the mode in which he would discharge one of the most difficult duties which has yet devolved upon him, they were soon reassured. His first thrust at his great antagonist was a master-stroke of debating skill; for he contrived to produce the impression that, while repudiating the policy of concurrent endowment, Mr. Disraeli was taking a course calculated to revive it. At times Mr. Gladstone's tones were of so lively and even sportive character that it seemed as though he knew that victory, and not defeat, was to follow. The speech, however, contained passages which were serious in themselves, and were made more so by the mode in which they were delivered. Notably was this the case in regard to the sentences in which he sought to place on record—as though it were his last official act—his views in regard to the impossibility, moral as well as political, of adopting the policy of concurrent endowment. Nor was he less effective when he reminded the party opposite of the grave responsibility they were incurring in seeking to defeat the Government by means of mere temporary allies.

At the close of the Premier's two hours' speech, Mr. Bourke's amendment was quickly negatived, and then the question was put, "That this bill be now read a second time," and it would be difficult to say whether the "Ayes" or the "Noes" shouted loudest. It took ten minutes to clear the House, and nearly twenty to fill it again, after the "division." The Opposition tellers were the first to make their appearance, but the tellers for the Ayes followed so closely, that it was evident that the prediction that there would be a "a close run" had been fulfilled. In an instant the result was known. The Ministry had been "beaten by three" (Ayes, 284; Noes, 287.) The paper with the figures was in the hand of Colonel Taylor, and not of Mr. Glyn, who, with his colleague, Mr. Adam, now stood on that fatal left side, after having times without number "told" for a Government, backed by the largest majorities ever known in modern days.

The Conservatives and the Irish members could hardly wait for the announcement of the members. When they had been announced, a wild war-whoop was heard on both sides, and everything and everybody seemed to be in confusion. Then the Prime Minister rose, and speaking low, yet with calmness and self-possession, moved the adjournment at the House till Thursday, that the Ministry might determine on the course which so grave a decision required them to take. By that time the news had reached Westminster Hall, and was received with cheers by sympathi-

sing Conservatives waiting for the issue, and in another minute members were rushing out bodily. But it struck me that members on both sides were looking serious, rather than excited. A great blow had, no doubt, been struck; but what was to follow? That was a question, which, possibly, had not been fully considered earlier, for are we not all apt to wait for the event before we quite make up our minds as to what it necessitates?

It may be added that the Prince of Wales, true to his sporting instincts, was "in at the death," coming in about midnight with Prince Arthur. Prince Christian was present much earlier.

SIR BARTLE FRERE'S EXPEDITION.

The *Times* publishes a letter, from which the following is extracted, describing the progress of Sir Bartle Frere's expedition to Zanzibar, and the refusal of the Sultan of Zanzibar to accept the proffered treaty for the abolition of the slave-trade. The letter, which is dated Zanzibar, February 18, says:—"Since the departure of the last mail for England events have transpired which seem to indicate a determination on the part of the Sultan to reject the treaty offered to him by Sir Bartle Frere, and to sit down and await the consequences of his refusal with that blind trust in a possibly favourable fate which has so often proved the ruin of Oriental, and especially Mahomedan princes. It is possible that before the final departure of the mission, he may, happily for himself, be governed by wiser counsels, and be brought to see the necessity of bowing to the inevitable; but at present his line of action proves that he is being influenced by the counsels of the many interested men, Europeans as well as natives, who have access to his ear, and that he has brought himself blindly to believe that England is not in earnest in this matter, and that Sir Bartle Frere has been sent upon his present mission by the Government merely to satisfy a temporary enthusiasm."

Shortly after the departure of the last mail on Jan. 18, his highness had an interview with the special envoy, during which the principal reasons he put forward against signing the treaty were, I am given to understand, the absolute impossibility that the commercial prosperity of the island, already so cruelly wounded by the effects of the recent hurricane, could survive the blow it would receive by the sudden and complete stoppage of the sources whence it had so long derived its supply of labour. It was not difficult to combat this view, and to prove that no reason, geographical or otherwise, existed why Zanzibar should not be supplied with free labour like all other countries when once the curse of slavery was removed; or to point out that calamities similar to the hurricane occurred to other nations, which recovered rapidly from their effects only because they did not labour under the moral paralysis caused by the *status* of slavery. His highness, it is believed, was much influenced by the arguments to this end, and by the prognostications of the future prosperity of the island, which, together with the suggestions that England would gladly help his highness to tide over his present difficulties when once she was assured of his sincere co-operation in her wishes, were put before him by the envoy at this interview, and he left apparently well inclined to sign the proposed treaty. It was therefore the more surprising that when shortly afterwards the Sultan's answer to the proposed treaty was received, it set forth that he and his Arab chiefs could not accept the treaty, not only for the financial reasons which he had previously put forward as his main objection, but also on the ground that slavery was a time-honoured institution, sanctioned alike by the Mahomedan religion and ancient custom, and of which the abolition would lead to insurrection and disaster; and that, moreover, no confidence could be placed in any new treaties. The envoy saw him at the palace the day after the receipt of this communication, and pointed out to him in the gravest manner the probable consequences that would ensue to himself from this ill-advised action; and then sent him a further letter begging his reconsideration of the treaty, and demanding a final reply with a distinct acceptance or refusal of the terms proposed; but it was not until February 11 that a final reply was received from his highness, in which it is currently reported that he declined distinctly to sign the proposed treaty, and announced his intention of holding on to the provisions of the old treaty of 1845. By this act Seyd Barghash has placed himself in direct antagonism to civilisation, and by announcing himself as the champion of slavery and the slave-trade has thrown down the gauntlet, not only to Great Britain, but to all those other nations who have promised Her Majesty's Government their support and sympathy."

Sir Henry Rawlinson, at the Geographical Society's meeting on Monday night, said he had that very morning received a letter from Sir Bartle Frere, who stated that, though the Sultan of Zanzibar had refused, owing to certain religious influences which had been brought to bear upon him, to have anything to do with the new treaty, we should, he thought, be able to suppress the maritime slave-trade without his aid as well, if not better, than with it.

It is said that a new poem may shortly be expected from Mr. Browning.

Obituary.

MR. CORRY, M.P., who held the post of First Lord of the Admiralty under Mr. Disraeli and Lord Derby, has died at Bournemouth, where he has lately been living in search of health. Hopes were recently held out of his recovery, but his illness latterly took an unfavourable turn, and he succumbed rapidly. Mr. Corry was the "Father" of the House of Commons, having sat, without interruption, for the country Tyrone since 1806.

LORD OSSINGTON, better known as the Right Hon. John Evelyn Denison, died on Friday at Ossington Hall, Notts. The deceased peer was seized with a paralytic stroke a few weeks since, from which he never rallied. Viscount Ossington was born in 1800, and was educated at Eton and at Christ Church, Oxford, where he graduated B.A. in 1823. In the same year he was returned to Parliament for the borough of Newcastle-under-Lyme. He first entered office in the formation of Mr. Canning's Administration, when he was appointed a Lord of the Admiralty. In 1830 he was returned for the borough of Hastings, and at the general election of 1831 he was elected both for Liverpool and Notts, choosing to sit for the latter. He represented Malton in two Parliaments, and in 1847 was elected member for North Notts, which seat he retained until the close of his career in the House of Commons. The noble Lord was chosen Speaker of the Lower House in 1857, and retired only thirteen months ago, when he was raised to the Peerage.

SIR F. MADDEN.—The death is announced of Sir Frederick Madden, F.R.S., K.H., who was for many years keeper of the MSS. at the British Museum, and had contributed largely to modern literature by his historical and genealogical writings. He was in his seventy-third year.

A LINEAL DESCENDANT OF WALLACE.—The death at Glasgow is announced of Miss Ann Wallace, a lineal descendant of William Wallace, at the age of 103. Her birth is registered in the Barony parish of Glasgow, in July, 1770. Her brother, Sir J. Maxwell Wallace, K.C.B., was chosen to lay the foundation-stone of the Wallace Monument in the Abbey Craig, Stirling. He died at the age of eighty-four.

MR. CHARLES KNIGHT died on Sunday evening at Addlestone, Surrey, in his eighty-second year. Mr. Knight was the son of a respectable bookseller at Windsor, and in 1812, in conjunction with his father, established the *Windsor and Eton Express*. Mr. Knight was the printer and publisher of the *Etonian*, and [this circumstance led to an intimate acquaintance with Winthrop M. Præd, Macaulay, Sidney Walker, John Moultrie, and Derwent and Henry Nelson Coleridge, who afterwards, while undergraduates at Cambridge, became the chief contributors to *Knight's Quarterly Magazine*, and this, in its turn, led to the establishment of Mr. Charles Knight as a publisher in London in or about the year 1823. In 1827 he became connected with the newly founded "Society for the Diffusion of Useful Knowledge," and commenced the publication of his *British Almanack and Companion*, which was followed by the "Library of Entertaining Knowledge," *Penny Magazine*, *Penny Cyclopædia*, and many other well-known works. In 1855 he commenced his "Popular History of England," which was completed at the end of 1862. Since that time Mr. Knight has chiefly occupied himself with two retrospective works—his "Shadows of the Old Booksellers," and "Passages of a Working Life."

Mr. Archibald Forbes is the author of the special letters from Madrid in the *Daily News*.

Mr. Tom Hood is, it is stated, about to visit the United States on a lecturing tour.

The *Athenæum* states that the work which M. Victor Hugo is now completing at Guernsey, is a novel called *Quatrevingt-treize*, the scene of which is laid in the second period of the French Revolution.

The Dean of Westminster has printed his funeral sermon on the late Professor Sedgwick, with an introduction, under the title of "Purity and Light."

Some time during the present month there will appear an octavo volume by Earl Russell, entitled "The Rise and Progress of the Christian Religion in the west of Europe, from the reign of Tiberius to the end of the Council of Trent."

Evelyn's Diary and Booke of Prayers, containing some MS. emendations by his friend Mrs. Godolphin, to whom it was presented, as recorded on the fly-leaf, "Remember with what importunity you desired this booke of your friend, remember me for it in your prayers," was sold in Messrs. Puttick and Simpson's auction-rooms yesterday for 36l. 10s.

THE NORTH-WESTERN RAILWAY OF MONTEVIDEO.—The company which has undertaken the construction of the railway of 110 miles that is intended to connect the city of Salto with the port of Santa Rosa, in the Republic of Uruguay, possess a capital of half a million in shares and 600,000l. in debenture bonds. They now offer to the public 4,000 of these 100l. bonds, being the balance of the debenture capital, and offer the inducement of a guarantee of seven per cent. interest by the Uruguay Government, in addition to a concession of the railway in perpetuity. The line is in process of construction, the first section being completed. The other advantages held out by the directors to intending investors, and the specialities of the country through which the railway will pass, are fully detailed in the prospectus which appears in our advertising columns.

Literature.

HOW TO READ THE BIBLE—
ACCORDING TO MATTHEW ARNOLD.*
(First Notice.)

Eighty-five years ago Robert Robinson of Cambridge wrote these words in a letter to a friend:—"As to personality in God, a trinity of persons, I think it the most absurd of all absurdities. . . . The Bible reads easy, if we consider God one; Jesus the Son of God; and the Holy Ghost, the influence of God." It is not probable that Mr. Matthew Arnold is a devout student of the works of Robinson; and yet the words we have cited from them might well have been the seed from which the volume before us grew. If Mr. Arnold has never seen them before, as probably he has not, he may learn from them that some of his conclusions are not so novel as he appears to think them; and, on the other hand, he may perchance be grateful to us for shewing him where he may find grave and learned authority for them.

He too attempts to make the Bible read easy, though by a process from which even Robinson would have recoiled. He starts indeed with a rule which commends itself more and more to every thoughtful student of the Sacred Volume; and, following his rule, he arrives at truths and half-truths which, had they been wisely urged, would, or at least might, have subserved a noble end. His rule is that the Bible is, and is to be treated as, literature, that its language is to be read with the ease and freedom which we carry to our study of other great literary works, and not as though it were used with the logical and scientific precision of a treatise on geometry. To this rule, as many of our readers are aware, the best commentators of modern times adhere, and many of our most able ministers and expositors have as little love for dogmatic interpretation as Mr. Arnold himself. He indeed bears himself throughout the volume as though he were the first to bring literary tact and instinct to bear on the Sacred Writings—an assumption which it would be more easy to forgive were he more thoroughly furnished for the task he undertakes. As a literary artist he has few peers, when the province in which he works is familiar to him and he happens to be in sympathy with the themes he handles. But he is utterly out of sympathy with the Bible; and, moreover, while his translations from the Greek are admirable, his Hebrew is that of a novice, many of his renderings being questionable, some demonstrably erroneous and absurd.

And yet, despite these fatal defects, he has, by sheer force of literary insight and power, brought much from his recent studies of the Bible which is valuable and capable of being applied to the most beneficent use. The substance of the volume, divested of its fine literary setting, we take to be as follows:—The Jews conceived of God as the great Power, not ourselves, which makes for righteousness. Under the rule, or tendency, of this Power, they felt that to do right was the only way to an enduring happiness, that to do wrong was the sure road to weakness and misery. The force with which they seized on this conviction during the happier ages of the Hebrew Commonwealth was their inspiration, and that which distinguished them from the other nations of antiquity. But, in process of time, their conception of righteousness grew obscure and erroneous—ritualistic and external, in place of inward and moral. Christ came to restore the true conception. He taught them to look within, to make conduct right by making motive right; this was His method. He also taught them that only as they disowned and renounced the self, only as they conquered selfishness in the might of love, could they become truly righteous: this was His secret, the secret of His life as of His teaching.

This, put in the barest form, is the creed which Mr. Arnold, with his fine literary tact, has evolved from the Bible. And though we should be disposed to take exception to it as incomplete, though we a little wonder that a critic who so constantly mocks at the metaphysical abstractions of the common Christian creeds should venture to replace "the living God" of the Hebrew with such an abstraction as "the Power, not ourselves, which makes for righteousness," we gladly confess that he has vividly brought out great and noble rudiments of Christian truth, and that, with his superb literary power, he might have turned them to a most beneficent purpose. Among men of culture there are many who have grown weary of the dogmas of the Church, and who know hardly anything of the literature of the

Bible, although, regarded as mere literature, it is the purest and grandest the world has seen. These are men who would have listened to an accomplished critic and poet. Had Mr. Arnold put the results of his study of the Bible before them simply and earnestly, had he told them, "This is what I have found in it, though I, like you, have rejected the miraculous and supernatural elements which have gathered round it; and this surely is true and worthy to be believed," he might have saved them from utter unbelief, and have won them to a reverent study of the Word of Life. We should still have felt his creed to be defective; but who would not have been glad that even this creed should be held, and have admitted that in its zeal for righteousness, for purity of heart, for self-renunciation, it contained much that is of the very substance of the Faith, and have hoped that those who held it might be led by it to larger and more adequate conceptions of the truths Jesus taught.

Alas! the opportunity has been lost, wantonly flung away, perverted to an end the very opposite of that we have just indicated. Instead of a manly and serious appeal to the conscience, Mr. Arnold has given us a malicious polemic. In place of an exhortation to righteousness as the supreme power in human life, he has indulged in an elaborate mockery of those whom, despite what he holds to be their erroneous and misleading dogmas, he himself confesses to be sincere lovers and followers of that which is right. He pleads for an almost "inexhaustible indulgence" for popular Christianity, imperfect as its conceptions are, on the express ground that "in no contemptible measure it both can and does lay hold on the 'method' and 'secret' of Jesus"—i.e., on inward righteousness and self-renunciation; and yet he nevertheless treats this popular Christianity with a malicious and scornful mockery such as can hardly be paralleled in the avowed enemies of the Faith. If there is any fact in the New Testament to which "popular religion" clings, it surely is the resurrection of Christ. Yet he coolly affirms the New Testament story of the Resurrection to be a legend in the making, nay, represents the Evangelists as saying, and saying in perfect simplicity and good faith, "Behold a legend growing under your eyes!" Popular religion feels its needs of a Divine Spirit to quicken and reinforce its flagging energies; and Mr. Arnold calmly resolves the Holy Ghost into "the Muse of humanity." In neither case does he attempt to justify the position he assumes. He simply asserts, *ore rotundo*, what he is bound to prove, and thereafter—by such phrases as, "as we have seen," and "as we have shewn,"—takes it for granted that he has proved it. If the story of the Resurrection be a legend, he surely is bound to shew how St. Paul, whom he affects to admire, came to stake the Christian Faith upon it as a fact, how it came to pass that he constantly uses it as yielding the only prospect that we shall rise from the death and bondage of sin into the life and freedom of righteousness; how it came to give form to Baptism, and to pour the light of an immortal hope on the commemorative Supper, and to change the Hebrew Sabbath into the Lord's Day. "If Christ be not risen," says St. Paul in one of his most characteristic and famous passages, "your faith is vain, our preaching vain, the dead have perished, and we are found false witnesses of God—false, and not mistaken, since we have testified to 'that as a fact which we had ample opportunities of knowing to be, or not to be, a fact'; and, hence, he accumulates a weight of testimony to the Resurrection such as can be alleged for hardly any other historic fact of that time. "Behold a legend in the making!" cries Mr. Arnold, and passes on his way as though nothing more need be said. So, again, though he asserts the Holy Ghost to be "the Muse of humanity," he does not stoop to shew how either the words in which Christ promised the Holy Spirit to His disciples, or the words in which they marked the fulfilment, or supposed fulfilment, of that promise, are to be taken. Nay, he does not so much as attempt to explain how this Hellenic, not to say heathenish, conception of "a muse" found its way into the grave Hebrew circle of thought. He is fully aware of the wide and deep gulf which separated the Hebrew from the Greek mind, but he does not vouchsafe so much as a hint of how the gulf was passed. Even if it were admitted that the Holy Ghost, of whom Jesus spoke in terms so sincere and impressive, is nothing more than an influence of God, can any sane intellect even imagine a devout Jew speaking of that influence as "a Muse"? Mr. Arnold has "a Muse" indeed, for he is a poet: but Jesus Christ! He moves in another, and perhaps a higher, sphere than Matthew Arnold. To speak of His

Spirit as a Muse is a blunder so grotesquely absurd, that we can but wonder how a man of fine literary tact, a man of culture, who has "read a great deal," and is therefore "able to estimate the proportion and relation in what he reads," should have been betrayed into it.

But the *animus* of the book comes out most clearly in the passage in which he deals with the popular conception of the Atonement, and of that Trinity of Divine Persons which it implies—a passage which, with all our respect for Mr. Arnold's literary power, we are bound to brand as one of the wickedest in the whole range of English literature. According to him the popular Protestant doctrine of Justification imagines, "a sort of infinitely magnified and improved Lord Shaftesbury, with a race of vile offenders to deal with, whom his natural goodness would incline him to let off, only his sense of justice will not allow it; then a younger Lord Shaftesbury, on the scale of his father, and very dear to him, who might live in grandeur and splendour if he liked, but who prefers to leave his home, to go and live among the race of offenders, and to be put to an ignominious death, on condition that his merits shall be counted against their demerits, and that his father's goodness shall be restrained no longer from taking effect, but any offender shall be admitted to the benefit of it on simply pleading the satisfaction made by the Son; and then, finally, a third Lord Shaftesbury, still on the same high scale, who keeps very much in the background, and works in a very occult manner, but very efficaciously nevertheless, and who is busy applying everywhere the benefits of the Son's satisfaction and the Father's goodness."

And this is the apostle of "sweetness and light," who is lost in admiration of "the sweet reasonableness" of Christ! With ingenious malice he utters a sneer contrived a double blow to strike—to wound Lord Shaftesbury to the very heart, and to wound as many as hold the vulgar conception of the Atonement; and then he plumes himself on his "infinite tenderness," his "inexhaustible indulgence" for the popular Christianity which both can and does lay hold on the righteousness of self-renunciation!

Nor does this offence against common humanity and kindness stand alone. The truths and beauties of the volume—and these are many—are overrun by a perpetual stream of bitter and unmanly sarcasm which makes one doubt whether, after all, Mr. Arnold's aim was not to bring religion into contempt, and to indulge a personal rancour, rather than to set forth Righteousness as the true key to the meaning of Holy Writ. "Mephistopheles has turned expositor!" would be a natural exclamation as one reads, were it not that Mephistopheles has a reputation for wit. Mr. Arnold's substitute for wit appears to be spite. His book does not extend to quite four hundred pages, and yet, in these pages, one and the same sneer at the Bishops of Winchester and Gloucester must, we suppose, be repeated close upon a hundred times! Their saying about doing something for the honour of our Lord's Godhead was not a very wise one; but what wisdom, what *epikeia*, is there in for ever sneering at their foolish saying, or in for ever alluding to the popular doctrine of the Trinity as "the fairy tale of the three Lord Shaftesburys"?

The first qualification of a Biblical expositor is that he should be in harmony with the spirit of the Bible. And Mr. Arnold may rest assured that men will not learn to read the Bible, as it ought to be read, of him, until he himself shews more of that sweet reasonableness he is forward to praise.

THE WORKING CLASS OR WORKING CLASSES.*

Mr. Wright has certainly a good claim to speak for the working classes. He knows them by personal intercourse and companionship, and has sufficient culture to faithfully estimate any recent changes that have come over their general condition or outlook. And it must be confessed that his report is by no means cheering. He tells us that the tendency is to discontent—to republicanism—to general distrust of other classes. The working men dislike the throne and constitutionalism chiefly on the ground of the expense. They set aside all ideas of sentiment, and reckon only by the charge upon them, perhaps exaggerating the extent of their own share to the general contribution. Mr. Wright always writes with vigour, if sometimes he a little lacks polish, and he has a capital instinct for effective instance and discrimination where it suits him.

* *Our New Masters.* By THOMAS WRIGHT (The Journeyman Engineer). (Strahan and Co.)

* *Literature and Dogma; an Essay towards a Better Apprehension of the Bible.* By MATTHEW ARNOLD, D.C.L. (London: Smith, Elder and Co.)

But he is not always quite consistent. The whole bearing of the first essay is to expose the error common among other classes of society, that the working class is "one and indivisible," whereas it really consists of many sections with varying interests and proclivities—a house divided against itself—a *number* but not a *bundle* of sticks; and in face of this he himself in a later essay, when dealing with political disaffection, throughout represents the working class as being of one mind, whereas we are by no means sure, much as we desire the spread of Liberalism, that the Conservative working man is, as yet, wholly extinct. Certainly, trades-unionism is a sort of protection, and there are many other points in which it might be demonstrated that the sympathies of the working classes ought to be with Toryism. In the northern counties the Tories have a strong hold. Mr. Wright, in his first chapter, gives a capital account of the "Composition of the Working 'Classes'"; dividing them into three leading sections, which he names the Old School, the School of the Day, and the Coming School, or school of rising young men. These he cleverly discriminates and characterises. This is the chief part of his description of the Old School:—

"If the workman of the Old School has many faults, he has also many good qualities. He has plenty of 'bottom' in him. He is of a self-reliant, self-helpful, independent spirit, and has none of those demi-semi genteel ideas and ways that are sometimes to be found among other sections of the working classes, and that make those affected by them so contemptible in the eyes of others. He dresses and lives plainly, and sees that his wife and family do the same. In his opinion a few pounds in the bank are better than a lot of fine clothes, and if he is ordinarily fortunate he will have money in the bank, and not unfrequently he is the proprietor of the house in which he lives. He is upright in his dealings, will stand by his friend and his class, and even when not individually affected by the matter in hand, is prepared to make the greatest personal sacrifices in support of the views of the working classes upon any principle affecting the welfare of the general body."

In the next chapter, on the "Condition of the Working Classes," this is declared to have in no way improved on the condition of the labourers of the Fourteenth Century—which is surely a sad enough statement in view of our much boasted progress and enlightenment. The chapters on the "Social Improvement Question," and that on "Education and Miseducation," catch hold of many important truths; while that on "Capital and Labour" now and then seems to us to run into paradox. When it is said "that the ruling of a trades-union in its corporate capacity should be made paramount over individual interest or feeling, is not necessarily tyranny," it is possible some readers would pull up; but we have only to advise them to read on till they grasp the meaning of what Mr. Wright has to say in support of his statement. We regret our space will not allow our going very minutely into Mr. Wright's volume. We can only recommend it heartily as a singularly vigorous, clear-headed statement of the working-class view; and where qualifications or modifications are needed, we may be sure that, other interests being sufficiently strong, these will be abundantly supplied in all practical relations.

THE MAGAZINES.

In the *Contemporary Review*, Mr. Herbert Spencer takes up, as the subject of his ninth paper on the Study of Sociology, "The Bias of Patriotism." The article is marked by all the dispassionate, judicial equipoise which seems so characteristic of the writer's mind. Some severe things—surely not undeserved—are said of the inconsistency between our English condemnation of foreign cruelties, and our own practice when dealing with inferior races. But one of the most interesting points in the paper is a sharp criticism of Mr. Matthew Arnold's exhibition of an opposite bias—that of anti-patriotism. The reader may well feel overwhelmed by the enormous and accurate knowledge of contemporary progress, by which the writer vindicates England from the supercilious contempt with which she is sometimes treated by the apostle of "culture." Mr. Goldwin Smith contributes a thoughtful article on the "Irish Question," in the course of which he utters a prophecy, already fulfilled, concerning the difficulties in which the Government is likely to be involved by the University question. When, however, he suggests that if "sensible" Catholics insist on the separate endowment of a University for themselves, they ought to have it, he propounds a solution scarcely calculated to lighten the difficulty. "The First Arctic Expedition to the North-West" is ably and picturesquely treated by Mr. Baldwin Brown. Mr. W. R. Greg undertakes to answer the question, "What is Culpable Luxury?" but we are not sure that he succeeds. And finally, not to mention other interesting articles, Mr. Ruskin deals in his usual trenchant style with the "Nature and Authority of Miracle," assuring us that "if a second Joshua to-morrow commanded the sun to stand still, and it obeyed him; and he therefore claimed deference as a miracle-worker," the writer, Mr. Ruskin,

would answer, "What! a miracle that the sun stands still!—not at all. I was always expecting it would. The only wonder, to me, was its going on."

Blackwood's article on the "Commencement of the Session," is less of an angry tirade, and has about it more of moderation and good sense than are ordinarily to be found in its political papers. Of course we have some of the usual declamation about the "incapable" and "mischievous" Government, which it would be a saving of time and money to take as written and read. But with this there are some very suitable observations, *apropos* of the Irish University Bill as to the Romish priests and their demands. The argument of the writer, however, is a two-edged sword, and may be used with as much effect against those who insist that the 25th Clause is only a necessary and rightful concession to the consciences of parents. It is curious to see how different the same arguments will look according to the point from which they are regarded. If Blackwood expresses the views of the Tory party, it is clear that they do not wish to come into office to settle the difficult question of the higher education of Ireland; and, in fact, that they are magnanimously content to bide their time. A critical notice of "Lord Lytton" is interesting, but cannot be called discriminating. It is the eulogy of an admiring friend rather than the critique of a reviewer. Another instalment of the brilliant story of the "Parisians" shows at all events that the gifted author retained his powers in all their strength to the last.

Fraser is very real in articles of interest this month. In treating of the "Transfer of Land," Mr. Arthur Arnold discusses a subject of great practical importance, and one with which he is thoroughly familiar. To some the proposals he advocates may seem of a very subordinate character, but there can be no doubt that their adoption would work a more beneficial change than many more pretentious schemes of reform. Extremely able is "A Plea for Black Bartholomew," by James Macdonnell, based on the idea that the massacre was only the logical development of Romish principles, and that the apology for it in our own times simply "attempts to rob the Pope and the cardinals of the saintly honour which they won by their jubilees," and would have been utterly repudiated by themselves as signs of criminal weakness. The point of the writer, however, is that "the story cuts beneath the theological rind of dogmas, and proclaims that the last court of theological appeal is neither a Pope nor a book, but 'the individual conscience.'" Be the conclusion true or false, we fail to see how the story proves it. It shows the wickedness of any man or body of men attempting to coerce the consciences of others, and the tendency of certain views to lead men into that wickedness, but beyond that it does not go. It may or may not be, so far as its teachings are concerned, that we have an infallible book. All that it proves is that no man has a right to enforce its authority, and that a man's submission is to be of his own free will, and for it he is accountable only to God. We sympathise in most of Mr. Macdonnell's views, and especially in his vindication of Protestantism against certain quasi-Liberals, but we think he has pushed his deductions a little too far. General Cluseret has another paper on the Paris Commune of 1871, which is extremely piquant and entertaining, whether it be true or not. His portraits of leading Frenchmen are not flattering. Trochu hates the people "with the hatred of a devotee, the hatred of a *vieille femme incomprise*." Jules Favre, like him, is "a Catholic, a fanatic, and a mystic, but is a more dangerous, being a more wicked man." Gambetta, a pupil of the Jesuits, is not more respectable, in a political point of view, and though subtle, is but a man of "sonorous voice, pompous phrases, and high-sounding periods," and so on through the rest. If Frenchmen will thus write of each other, is it wonderful that the world's estimate of the nation is not high? Another instructive article is that on the "Causes of Friction between England and the United States."

The *Cornhill* has a capital literary paper on "Lord Lytton," done with considerable fairness and judgment, and presenting a favourable contrast to the fulsome adulation of which we have had a surfeit. We cannot say that the papers on the "Agricultural Labourers," of which we have the second in this number, throw much light on the questions involved. The *Cornhill* does not often take up this class of subjects, and, to speak the truth, does not seem to be at home in them. An "Outsider" contributes some wise and suggestive thoughts on public schools.

The *Westminster Review* has a number of great interest and power. With a great many of its views we differ; but certainly they could hardly find more able exponents than they have here. The article on the Education question is as remarkable as it is able, and is a capital illustration of the way in which the tables may be completely turned on the advocates of religious instruction. The reviewer admits all their arguments as to the impossibility of separating the religious from the secular element, and the incompleteness of any education which comprised only the latter; but then he shows that it would be inequitable to teach religion according to the views of the denominationalists. He suggests, therefore, that the elements of religion shall be taught as "matter of fact, instruction, and behaviour, on precisely the same footing as all other subjects of ordinary teaching." When some of the

friends of denominational and even of unsectarian teaching have studied this plan, and digested the reasoning in its favour, they may possibly think that they had better close with the Manchester programme lest a worse thing come to them. The "Gladstone Administration" is criticised with a severity which is positively savage, and which destroys its own effect by its violence, and we must say injustice. A scholarly and interesting paper on Sophocles, a keen and incisive yet not altogether unjust criticism of the Christian Evidence Society, an historical article containing sketches of the "Republicans of the Commonwealth," and one on "Parliamentary Eloquence," are all attractive.

The *London Quarterly* has an article on the "Elementary Education Act" designed to vindicate Mr. Forster, to show the inconsistency of Congregationalists, and to assert the wisdom of the policy adopted by the Wesleyans throughout. To refute all its misrepresentations would require a long article, and would hardly repay the trouble, especially as the last part of the paper neutralises the effects of many of its assertions. The account of the "Government Telegraphs" is carefully done, the sketches of Lord Elgin and Sir Henry Lawrence are just and interesting, and the theological paper on "Strauss's Confession of Faith" is marked by considerable acuteness and ability.

Macmillan's Magazine is excellent. "A Slip in the Fens" is ended in a way that touches our sympathies for poor Elsie, though the story has not been altogether well sustained. Mr. Black begins his "Princess of Thule," which is full of fine picturesque writing such as we should expect, and exquisite touches of character, almost finer than anything we have yet had from him. Mr. Mackenzie—the "King of Brova"—with his small ambition to manage men—is capital; and we expect much from Mr. Lavender, Mr. Ingram, and Sheila. Occasionally, too, the humour is of the finest. Mr. Hughes, in "Problems of Civilisation," dwells mostly on the darker accompaniments of social progress, and gives mournful contrasts of luxury and want. "Recent Work at Chaucer" is full of information and true enthusiasm, and Principal Shairp's "Balliol Scholars" is finished and clear—so clear that we can easily identify his friends of 1840-43. The other contributions are hardly so noticeable.

Good Words has at least four articles of distinct value. Two of them are properly complements of each other. A "Riverside Visitor" tells of a visit to a London "Arab" court with a friend of his, and the account of the chat with "Kiddy" Miller is at once grim and humorous—you hardly know whether to laugh or weep as you read. Then Sir Walter Crofton tells about the fate of the children of criminal mothers, at present much neglected, and urges a plea for a home for them. Our criminals, both writers say, are bred by our neglect; and we hope these papers will do something to make people bestir themselves. "Life at the Diamond-fields" is well done; but warns rather than encourages. Sir William Thomson's article on "Lighthouses of the Future" is important, and will surely claim attention just now, when so much is being said of the safety of our merchant sailors. *Good Words* has always been strong in social articles; it seems now to surpass itself. The stories are excellent, and the magazine altogether wonderful for the price.

The *Sunday Magazine* is still improving, and is really excellent. "Against the Stream" now advances to its real interest; and "Crooked Places" is as good as ever in its own way. "A Riverside Visitor" is here, too, with another of his graphic sketches—"Old Fendoff"—showing the true way to work for and to preach to the lapsed. Mr. Thorold concludes his excellent short series on "Money;" Dr. John Ker gives a further and longer instalment of his condensed essays—"Thoughts by the Way;" and Dr. Raleigh is at his best in his paper to the young—"Confessing Christ." There is no notice of Dr. Guthrie's death, the number having probably been to press before that sad event took place.

Good Things is capital and well varied. "The Strength of the Horse" is exactly of the kind to rivet the attention of boys; Mr. Gilbert is good in his peculiar line; Mr. Rowe's fables are excellent; and the author of "Lilliput Levée" is full of fancy and fun in "Young Lambs to Sell."

Aunt Judy, it strikes us, is not quite so vivacious as she has been sometimes. But Hans Anderson is a power in himself, and "What all the Family Said" is in his best vein for quaintness, simplicity, and poetic gracefulness. "The Miller's Thumb" and "Fair Elsie" are each good in their way. The illustrations, we think, might be better.

The *Argosy* has another instalment of "The Master of Greylands," in which the interest deepens through varied complications. This promises to be one of Mrs. Wood's best stories. Miss Alice King writes sensibly on "Female Suffrage;" "Recollections of a Governess" has a touch of convincingness about it; "Overhauled by a Pirate" gives incident, and "At Gastein" is a very readable travel paper. Altogether this is a capital number of the *Argosy*.

The most striking thing in the *Victoria* just now are the letters of Miss Faithfull from America. They are clever, chatty, personal. It seems odd to have two such articles together as "A Modern Moated Grange" and

"Phases of Sorrow in Tennyson." There is rather a clever review of Mr. W. Greg's "Enigmas of Life."

The *Sword and Trowel* has this month a very characteristic paper by Mr. Spurgeon, titled, "A Political Dissenter," written with all the Saxon simplicity of style, the earnest incisive banter and quick repartee of which he is master. It is alone worth the price of the part. It seems Mr. Spurgeon has recently been much abused for political utterances, whereupon he says, "We are by no means fond of such things, and yet so far from being depressed by them that they have even caused us a little extra mirth"; and he challenges his accusers to find in the eighteen volumes of the "Metropolitan Tabernacle Pulpit" eighteen pages of matter which even look toward politics—

"Mr. Spurgeon speaks about a score sentences in a sermon upon 'Cæsar, and His Proper Sphere,' and this is so detrimental to his soul's prosperity that he receives letters by the score from excessively gracious Churchmen who are in agonies over his spiritual declension. This is very kind and motherly; but is the like care taken with that excellent man, Mr. Ryle, who has not only delivered a great many political speeches, but has written pamphlets on the subject of Church and State? We trust our worthy brother has been nursed with much watchfulness, for he has the political disease very heavily upon him if we may judge from certain of his tracts. He is a fearful instance of a POLITICAL CHURCHMAN. We believe the High Church party consider him to be a Dissenter, and we rejoice to believe that they are pretty near the mark, judging the good man doctrinally; and if they are right in their views, Mr. Ryle is a Political Dissenter himself, only he is out of his proper place. Will some of his friends remind him of his danger? And will they at the same time take note that for every word upon politics spoken by us, pious Churchmen can be found who have uttered ten or a hundred. In them it seems to be commendable, and in us censurable—how is this?"

Mr. Spurgeon also has in this number a striking sermon, in which he tells of his first young essay in preaching. Mr. Charlesworth gives a very good sketch of Rowland Hill, made the more appropriate by the commencement of the new Surrey Chapel; and there are various other articles of interest. The number is much above the average of goodness.

The *United Presbyterian Magazine* has a most interesting letter full of reminiscences of Dr. William Anderson, that most original, eccentric, masculine-minded genius; and a very good article, "Prayer and Natural Law," in which some of Mr. Knight's mistakes and inconsistencies are clearly pointed out. The other articles hardly call for special notice.

The *Congregationalist* keeps up well. There is this month a very clever essay, "The Pronoun I," a sound article on "The Christian Name," and two interesting papers of a rather heavier character—the "Relation of Revivals to the Life of the Church," and the "Church the Body of Christ." The Athanasian Creed Controversy is also ably summed up, and the inconsistent position of many Churchmen in reference to it exposed.

The *Preacher's Lantern* has also a thoughtful article on "Science and Prayer," and a much-needed article—the third of a series—"Tickling Teachers and Preachers," wherein we have a protest against the levity with which sacred topics are sometimes touched in the pulpit—a fault from which some of our greatest preachers have not been wholly free.

Golden Hours, in addition to its stories—of which it is careful to provide due variety—has a very well written article on "Pauperism," by Mr. Rendall; and the first portion of a "Sketch of John Clare," by Mr. R. Heath. Mr. Cowley also gives some information on "British Orphans in New York." Many working men, attracted by the wide sphere, go to America, and before they have been able to save anything, not a few die, leaving their children to misery. The Children's Fold "has done a great work"; but it is insufficient, and a strong appeal is made to Englishmen to aid in forming another.

The *Practical Magazine* for February and March amply bears out the promise of the January part. It is evidently systematic, and thorough, done by reliable men. The more purely practical part being relieved by biographies of successful men. The engravings are especially careful. It will be supremely useful wherever it finds its way.

Among the serial publications several are brought out by Messrs. Cassell and Co. *Old and New London* (Part 3) is still concerned with Fleet-street and the courts adjacent—Gough-square, Wine Office-court, Bolt-court, &c., &c., and the reminiscences of distinguished men—Johnson, Theodore Hook, and a host of others—are skilfully grouped around them. The illustrations are excellent, and the work certainly cheap. The *Popular Educator* in its new edition still signals itself by its many improvements, and is distinctly the book for the labouring young who can't afford more pretentious works. *British Battles by Land and Sea* is written in the vigorous eloquent style which we find here and there in Mr. Grant's romances. Perhaps the style wants the relief of variety, but for this purpose it is very serviceable. The *Races of Mankind*, of which we have only the first number, promises to be a valuable compendium of knowledge.

BRIEF NOTICES.

Facets of Truth. Eight Discourses on Truth. By SAMUEL PEARSON, M.A., Liverpool. (Hodder and Stoughton.) This interesting volume of sermons does

not gain anything from the strange title it bears. We confess to a weakness for having sermons simply announced as such, except in cases where they all bear on the same theme, and where the title may of course be fitly enough taken from the subject. This is not the case with the little volume before us, which consists of eight discourses preached by the author in the ordinary course of his ministry at Great George street Chapel, Liverpool. They are arranged in three groups, the first of which, comprising the first two sermons, treats "of central truths which must underlie the manifold forms of the religious life with which mankind is familiar"—the doctrines of the Divine Personality and of prayer. In the second group of three sermons Mr. Pearson discusses the doctrines of the Incarnation, the Atonement, and the Spirit; while the remaining three are devoted to topics of a more practical character—self-surrender and sacrifice, sacramental simplicity, and the priesthood. They are all admirable examples of a superior style of popular teaching. They were intended for a large and miscellaneous congregation, and it is by their adaptation to meet its wants that they must be judged. Looked at in this light they deserve high commendation. They are thoughtful and yet simple, popular without being superficial, broad and Catholic without any leaning to extreme laxity. The great truths of the Gospel are set forth in a clear, direct, and striking manner, and often with considerable freshness. The style is elegant and scholarly, and altogether these discourses are calculated to be instructive, impressive, and telling.

NOTANDA.

The most odious characters of history have all with more or less success been proved to be misrepresented. Even Nero fiddled on behalf of the funds in aid of the survivors from the fire, and the sanguinary prefix of Queen Mary is declared to be warrantless. The flesh and blood personages of note whose reputations were none too spotless, having been thus rehabilitated, it is fitting mythical characters under a cloud should receive similar justice, and Sir John Lubbock enters the lists in defence of Helen of Troy. Having lately visited the scenes of the Trojan war, and critically examined Homer on the momentous subject, the M.P. for Maidstone gives it as his opinion that tradition wrongs the famed princess, and no doubt a host of scholars will soon come forward with evidence that the wife of Menelaus was a most estimable lady indeed. That in the absence of Menelaus she eloped with Paris, at his death married his brother Deiphobe, afterwards betraying him to the Greeks, is of course altogether wrong, and publishers of mythologies should see to it that in future editions the heroine of Troy is depicted as in the Iliad where, context apart—

"She moves a goddess and she looks a queen."

Deep gratitude is certainly due to the author of "Prehistoric Man" for dissipating the misconceptions of centuries which have hitherto clouded the fair fame of the Spartan queen, at the same time indirectly clearing the reputation of Paris, thus being doubly satisfactory. The other myths of the Olympic age will doubtless now receive justice, and we may in good time expect that mythology, instead of treating on passion and crime, will resolve into a chronicle of all that is noble, pure, and true, when the time devoted to its study will be more worthily bestowed than is the case at present.

Go abroad to hear home news, is a maxim that often comes true, and from an Ontario paper of last month we learn startling tidings indeed. The ladies of Glasgow are, it appears, concocting a petition to the Premier to revive a law of Queen Margaret of Scotland. This Act was one allowing any maiden of high or low degree to choose for her husband the man on whom she had set her fancy. Previous betrothal formed the only ground for exemption, and the man brave enough to decline the offer was heavily fined according to the value of his worldly possessions. Leap year in perpetuity, in fact, a prospect, even if but imaginary, sufficient to make male Glasgow very uncomfortable. England will await with interest the presentation of this unique and mysterious petition, especially as we are left in the dark as to whether it is proposed the law shall have effect throughout the United Kingdom, or be a boon confined to the north of the Tweed.

Of quieter tastes than most of the Napoleons, Prince Louis Lucien Bonaparte, an Englishman by birth, is a philologist of note, and winds up the present session of the Philological Society with papers "On my Map of the Basque Dialects," and "A Few Suggestions towards an Approximate Grouping of the Principal English Dialects." At his private press in Bayswater, the prince has published numerous works devoted to philology, including several in the Basque language, and the "Parable of the Sower" in seventy-two dialects, known as the "Bonaparte Polyglot." In addition to these studies, the second son of Lucien Bonaparte is noted for his scientific attainments, and is the author of several works on chemistry. Of the many nephews of the Little Corporal, he is probably likeliest, in the long run, to be of most service to the world.

The "Life and Opinions of Heine," the French-German poet and satirist, who was born January 1st, 1800, a fact to which he once wittily alluded by writing, "Which makes me the first man of my century," may be shortly anticipated. Mr. William Stigand, a recognised contributor to the *Edinburgh* and *Quarterly Reviews* and other foremost serials, is the author. The work may therefore be expected to contain much that is of interest relating to Heinrich Heine, who, though attacked with paralysis in 1847, and again in the following year, resulting in loss of sight, and being crippled for life, bravely worked on till his death in 1856, leaving a rich legacy of literature to his countrymen, from whom for twenty-five years he had lived apart.

Fiction predominates everywhere, and it is a sign of the times that even into the staid *Banker's Magazine* the insidious novel has found its way, the readers of that serial now having the option of perusing a tale appropriately entitled, "The Banker's Daughter." At the rate fiction progresses it will soon permeate the entire range of serial literature, and Mr. Bagehot will treat subscribers to the *Economist* to an economical novel, and *Lloyd's List* have a *feuilleton* as a relief from graver matters. B.

FOREIGN MISCELLANY.

The Queen Dowager of Wurtemberg died at Stuttgart on Monday, at an advanced age.

The King of Italy has conferred upon Prince Napoleon the title of Count of Moncalieri.

Ten out of the eleven commissioners already appointed to report on the Treaty of Commerce with England are known to be opposed to the treaty.

The dinner given by Lord Odo Russell at Berlin on Wednesday was attended by the Emperor and Empress of Germany, Prince Bismark, and other distinguished guests.

Information has been received that Mr. George Smith, who has gone out on an exploring expedition in the East for the *Daily Telegraph*, has reached his destination in safety.

The Electoral Reform Bill promoted by the Austrian Government was passed in the Lower House of the Reichsrath on Wednesday almost unanimously, the Polish members, however, having retired.

There has been an explosion at the cartridge factory at Mont Valérien, due, it is said, to accidental causes. No person was killed; and the number of wounded is officially stated as twenty-nine.

At the request of the Chief Ecclesiastical Council of Prussia the Emperor has consented that after the return of the Prince Imperial to Berlin a thanksgiving service for his highness's recovery from serious illness shall be celebrated in all the evangelical churches throughout the country.

THE CANADIAN PARLIAMENT.—The Earl of Dufferin in opening the Canadian Parliament expressed his satisfaction in assuming office at so auspicious a period. He congratulated the Parliament on the formation of a company for the construction of the Pacific railway, and on the prospects of an early enlargement of the canals. Immigration is to be encouraged, and satisfaction was expressed at the state of the revenue, which is sufficient to meet all the demands of the public service.

RAILWAY TO JERUSALEM.—The surveys for the projected railway from Jaffa to Jerusalem have been completed, and the plans sent off on the 7th inst. to the Minister of Public Works at Constantinople. The Pope and the chiefs of the Greek, Armenian, and Jewish faiths, not only in the East, but even at Paris and London, have been informed that 1,500 tickets for the journey from Jaffa to Jerusalem and back will be annually and gratuitously placed at their disposal for the use of poor pilgrims.—*Gaulois*.

SALE OF MALT LIQUORS PROHIBITED.—In the State Senate of Massachusetts, on February 19, the bill to repeal the law allowing cities and towns to allow the sale of ale, porter, lager beer, and other malt liquors when a majority of votes so elect, came up and gave rise to warm debate, and was finally ordered to be engrossed by a vote of twenty-four yeas to twelve nays, thus putting malt liquors in the same category as spirituous liquors, and prohibiting their sale. The bill takes effect the 1st of May next, that provision having been adopted when it was before the House of Representatives.

THE KHIVA EXPEDITION.—The *Daily News* correspondent at St. Petersburg writes, that instead of making rather a parade of force as Great Britain did in Abyssinia, and rendering victory certain by sending twice as many men as the service required, the Russian Government is about to undertake the campaign against Khiva with only just sufficient means for accomplishing its serious task. The expeditionary army is to be smaller by several thousand men than this country sent against King Theodore, and our correspondent thinks that the troops will perhaps have a tough struggle before they win.

PILGRIMAGE TO THE HOLY LAND.—A grand pilgrimage to the Holy Land is being organised in Paris. It will leave at the end of March, embark at Marseilles on board one of the Messageries Company's steamers, stay at Alexandria from the 4th to the 6th April, arrive at Jerusalem on the 8th, and remain there during the Easter festival; afterwards

visiting Bethlehem, Jericho, the river Jordan, the Dead Sea, Mount Carmel, St. Jean d'Acre, Beyrout, &c. The route taken on the return will be by way of Smyrna, Athens, Sicily, and Italy, to Marseilles. The voyage will last two months in all.

THE CZAR AND MADAME PATTI.—At Mdme. Adelina Patti's benefit at St. Petersburg, the Emperor Alexander, according to the published reports of the proceedings, went on to the stage, and, with his own hands, offered the heroine of the evening "a diamond coronet representing wild roses." At the inspiring sight of the Czar of all the Russias making a present on the public boards to an undoubtedly charming prima donna the loyal audience rose as one man and applauded with enthusiasm; though what they applauded, whether the Emperor or the prima donna, or the homage done by the former to the latter, does not appear.

THE ITALIAN UNIVERSITIES THROWN OPEN.—An important bill has just passed the Italian Senate, decreeing that Christians of all denominations may be candidates for the vacant chairs in the Universities. This is a great blow to the Church of Rome; and a strong protest is daily expected from the Vatican against the Italian legislators who enacted, and carried by a large majority, this daring attack against the religion of the State. This bill, admitting Evangelical Christians to the theological chairs of the Italian Universities, not only shows the moral decline of Popery, but opens quite a new field for the diffusion of the truth as it is in Jesus. When it is considered that the rising men of this country are generally under the tuition of declared atheists, in the persons of the professors of the Universities, or of infallibilists denying the right of free discussion in religion, there appears to be a heavy responsibility resting on all those who have a knowledge of the truths of Christianity and the opportunity of communicating them to the men who will lead public opinion or take the helm in the affairs of Church and State in the rising generation of Italy.—*Roman Correspondent of True Catholic.*

RETURN OF KING AMADEO TO ITALY.—King Amadeo and his consort, now the Duke and Duchess of Aosta, arrived at Turin on Sunday afternoon from Genoa. They were received at the station by Prince Humbert, the Prince of Carignano, and all the civil and military authorities, as well as the troops in garrison, the officers of the Order of the Annunziata, all the working men's associations, with their flags, and an enormous crowd. The meeting between the two brothers at the station was most affecting. From the railway to the palace, flowers were incessantly showered down upon the ex-King and Queen. The first carriages were covered with bouquets, and the carriage in which Amadeo and his consort sat by the side of Prince Humbert and the Prince of Carignano could hardly proceed, so great was the throng of people pressing round it to kiss their hands. Amadeo was much affected. It is estimated that more than a hundred thousand persons followed from the railway-station to the square of the palace. Enthusiastic cheering continued several hours. The Duke and Duchess of Aosta several times appeared, and thanked the crowd. All the authorities were received later by the duke and duchess. The whole city was splendidly illuminated, and an enormous crowd cheered, and shouted, "Long live our own prince!"

Miscellaneous.

The Civil Service Estimates for the current year show a total of 18,419,698*l.*, a net increase of 444,625*l.* upon the amount voted in 1872.

From South Wales there are increasing indications of the breakdown of the strike. Mr. Fothergill's men at Aberdare have opened negotiations in the spirit of the surrender made by the ironworkers at Dowlais. On the other hand the colliers are in most districts still firm and defiant. At Dowlais they have asked leave of their leaders to go in on the ironworkers' agreement, but Mr. Halliday has ordered them to stand out till he makes terms for them.

COOK'S EXCURSIONS.—On Monday morning a telegram was received from Mr. Thomas Cook, dated Jaffa, Sunday evening, announcing the safe landing of the parties which left London on January 22 and February 12, all well. Mr. Thomas Cook, having completed his round-the-world tour as far as Egypt and Palestine, is remaining in the East to superintend personally the parties now there and en route.

FEES TO COUNSEL.—A case came before the Master of the Rolls on Saturday, in which a point was raised relative to the amount of fees to be paid to counsel. An intricate suit, involving a question of maritime law, had been argued before the court three days, and the fee given to the leading counsel for the defendant was 75*l.*, and to the junior counsel 50*l.* The taxing-master had reduced these to 50*l.* and 30*l.* respectively, but Lord Romilly reversed this finding, and allowed the fees, on the ground that the subject was not one for the taxing-master's discretion.

THE LIVINGSTONE EXPEDITIONS.—At the meeting of the Royal Geographical Society on Monday night, Sir Henry Rawlinson stated that Lieutenant Grandy's expedition to the interior from the West Coast of Africa was at St. Paul's, Loanda, on the

22nd of January, and was then ready to start for the mainland. The expedition for the relief and aid of Dr. Livingstone was just ready to start, and Lieutenant Murphy, R.A., had joined it. A copy of the instructions to Lieutenant Cameron had been sent by Sir Bartle Frere. They stated that the prime object was to effect a junction with Dr. Livingstone, and to place themselves entirely at his disposal, and all other matters relating to the settlement of geographical questions were to be undertaken only while keeping in view this main object of the expedition. Colonel Grant said he had had a letter from Dr. Kirk stating that Lieutenant Cameron had secured the services of Bombay, who had been with himself and Speke, and had also been with Stanley. There could be little doubt that with such a guide Lieutenant Cameron would obtain the best intelligence from the natives as to the whereabouts of Dr. Livingstone. The Rev. Horace Waller thought Dr. Livingstone must be a good deal exhausted, and would be in need of aid. He had named the 1st of March as the date of his return, and no doubt would be met with at about that time.

Gleanings.

Mr. Carlyle is reported to have spoken of the Dublin University Bill as "an amorphous botch, out of which nothing endurable can ever be made."

When an Arkansas sheriff has a warrant to serve on a desperado, he finds the only practicable method is first to shoot him and then serve the warrant on the body.

Mayor Havemeyer, of New York, speaks of the Custom House politicians of that city as men who "pass the night gambling to cheat each other, and the day intriguing to cheat the public."

A Boston paper, having expressed an opinion that the Christian Milk Association will probably prove a failure, the *New York Commercial* remarks:—"Likely enough. The trouble is, it possesses too much 'Christian,' and too little 'milk.'"

An idle fool once asked a coal-merchant what a peck of coals multiplied by eight, divided by four, with a ton added to them, and a bushel subtracted, would come to? "Well," said the coal-merchant, if you burn 'em, they'll come to ashca."

Always distrust any one who thinks everything to be good, and also the man or woman who imagines everything to be evil; but still more distrust those who are indifferent to all things, for in their composition there can be very little good feeling.

The *New York Independent* says that there is a Congregational Church at Norwich, Vermont, which has hitherto employed, at a small salary, an industrious and excellent minister. He has now resigned, and the cause thereof was a dispute whether he committed a "sin" or only an "indiscretion" in playing blind-man's-buff.

On a recent trip of one of the Illinois river packets—a light-draught one, as there were only two feet deep of water in the Channel—the passengers were startled by the cry of "Man overboard!" The steamer was stopped, and preparations were made to save him, when he was heard exclaiming, "Go ahead with your darned old steamboat! I'll walk behind you."

The following epitaph is to be found in Cheadle churchyard, near Manchester, on the grave of a blacksmith:—

My anvil and my hammer lie declin'd;
My bellows too have lost their wind.
My fire's extinct, my forge decay'd,
And in the dust my vice is lay'd.
My coals are spent, my irons gone,
My nails are drove, my work is done.

THE PRINCESS AND THE FISHWIFE.—Last week, at Edinburgh, says the *Court Journal*, Mrs. Mitchell, a fishwife, of Fisherrow, better known as "Fish Mary," had the honour of being presented to the Marquis of Lorne and Princess Louise. The marquis having heard that Mrs. Mitchell had come up to the house with her creel, expressed a desire, as did also the princess, to see this representative "Scotch fishwife," with whom they both shook hands. The marquis and princess kindly inquired after "Mary's" family, and wished her long life and increased business.

THE PRESIDENT AND THE NEW RECRUIT.—The correspondent of the *Hampshire Advertiser* says:—"M. Thiers was walking this winter at early dawn, dressed in the well-known brown overcoat, in the streets of the Military Camp of Villeneuve L'Etang, when he discovered a recruit on sentry quietly munching a hunch of bread-and-cheese. 'Good morning, my lad,' quoth he. 'Good morning, old 'un,' replied the recruit. 'Well,' continued M. Thiers, 'you don't seem idle, at all events.' 'No,' replied the recruit, 'we are hard worked, but get a rest now and then to eat our grub.' 'Well,' replied M. Thiers, 'I found the bread excellent.' 'What,' says the recruit, 'you eat it, too, then; what are you? A hospital sergeant?' 'No,' said M. Thiers, 'higher than that.' 'What then? captain?' 'No; higher still.' 'Not General?' 'No, better: President of the Republic!' 'Why, bless my heart, you must be Thiers himself. Just hold my bread-and-cheese while I present arms to you!'"

SERGEANTS'-INN.—Sergeants'-inn, Fleet-street, now deserted by the faithless sergeants, is supposed to have been given to the Dean and Chapter of

York in 1409 (Henry IV.) It then consisted of shops, &c. In 1627 (Charles I.), the inn began its legal career by being leased for forty years to nine judges and fifteen serjeants. In this hall, in 1629, the judges in full bench struck a sturdy blow at feudal privileges by agreeing that peers might be attached upon process for contempt out of Chancery. In 1723 (George I.) the inn was highly aristocratic, its inmates being the Lord Chief Justice, the Lord Chief Baron, justices, and serjeants. In 1730, however, the fickle serjeants removed to Chancery-lane, and Adam, the architect of the Adelphi, designed the present nineteen houses and the present street frontage. On the site of the hall arose the Amicable Assurance Society, which in 1865 transferred its business to the Economic, and the house is now the Norwich Union Office. The inn is a parish in itself, making its own assessment, and contributing to the city rates. Its pavement, which had been part of the stonework of old St. Paul's, was not replaced till 1860. The conservative old inn retained its old oil lamps long after the introduction of gas.—*From Cassell's "Old and New London" for March.*

Births, Marriages, and Deaths.

[A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

BIRTH.

PROUT.—On March 9, at Bridgewater, the wife of the Rev. Edward S. Prout, M.A., of a son.

MARRIAGES.

MOSS—CAMPBELL.—On Feb. 27, at Ballynagard House, Londonderry, by special license, by the Rev. R. Sewell, assisted by the Rev. A. C. Murphy, M.A., the Rev. Charles Frederic Moss, of Antananarivo, Madagascar, to Jane Callender, daughter of the late William Campbell, Esq., of Ballynagard House.

ASHFORD—IRELAND.—On March 6, at King's-street Chapel, Yarmouth, by the Rev. W. Tritton, Mr. Thomas Ashford, of Badingham, Suffolk, to Emma P. Garrett, second daughter of the late Mr. Anthony Woodhouse Ireland, of Guestwick, Norfolk.

HUNT—HARTLAND.—On March 8, at Highbury Chapel, Bristol, by the father of the bride, assisted by the Rev. D. Thomas, B.A., Henry J. Hunt, Esq., of Nagasaki, Japan, to Clara Louisa, younger daughter of the Rev. Edwin J. Hartland, of Bristol. No cards.

DEATHS.

NICHOLLS.—On March 9, Harriette, the beloved wife of Mr. James Nicholls, 224, Kennington Park-road, aged 65.

BUTLER.—On March 9, at Mount Lodge, Royston, Mary Malyn, widow of the late William Field Butler, aged 74.

BANK OF ENGLAND.

(From Wednesday's Gazette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32 for the week ending on Wednesday, March 5, 1873.

ISSUE DEPARTMENT.

Notes issued	£38,982,930	Government Debt. £11,015,100
		Other Securities 3,981,900
		Gold Coin & Bullion 23,982,930
		Silver Bullion —
	£38,982,930	£38,982,930

BANKING DEPARTMENT.

Proprietor's Capital £14,553,000	Government Securities, (inc. dead weight annuity) £13,393,333
Reserve 3,703,431	Public Deposits 15,311,141
Other Deposits 18,167,460	Other Securities 23,902,048
Seven Day and other Bills 353,253	Notes 13,738,455
	Gold & Silver Coin 1,054,151
	£52,088,287
	£52,088,287

March 6, 1873. FRANK MAY, Deputy Chief Cashier.

BREAKFAST.—EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast-tables with a delicately-flavoured beverage which may save us many heavy doctors' bills."—*Civil Service Gazette.* Made simply with Boiling Water or Milk. Each packet is labelled—"JAMES EPPS and Co., Homoeopathic Chemists, London." Also, makers of Epps's Cacaoine, a thin, refreshing beverage for evening use.

HOW TO DYE SILK, WOOL, FEATHERS, RIBBONS, &c. in ten minutes, without soiling the hands. Use Judson's Simple Dyes, eighteen colours, 6*l.* each, full instructions supplied. Of all chemists. The "Family Herald," Sept. 3, says, "A very slight acquaintance with Judson's Dyes will render their application clear to all."

DEAR COALS! DEAR MEAT!—Use Australian cooked beef and mutton. Sold retail by all grocers. Wholesale by John McCall and Co., 137, Houndsditch, E.C.

HOLLOWAY'S OINTMENT AND PILLS.—These precious treasures work wonderful cures of the worst diseases, which defy other treatment. Thousands have exalted them as they deserved, yet have not given them one word of praise more than they richly merit. An attentive study of the directions wrapped round Holloway's medicaments will enable any invalid to overcome his infirmity, whether it be outwardly visible or inwardly concealed sores. Skin diseases, inflammations, erysipelas, chest complaints, as well as most disorders of the head, heart, stomach, liver, kidneys, and bowels, may be radically removed by these means, which are no less potent in successfully contending with the oft-times fatal ulcerations of the throat, which periodically render scarlet fever and diphtheria most terrible public scourges.

Markets.

CORN EXCHANGE, MARK LANE, Monday, March 10.

We have moderate arrivals of wheat from abroad and from our own coast. The trade is unaltered, and we have had a fair demand at the prices of this day week. There is a slow sale for flour at late prices. In barley, beans, and peas we have no change. Maize 6d. per qr. lower. With a small arrival of oats the trade is inactive, and prices just maintained. We have few cargoes arrived during the past week. Wheat and barley support last week's prices, and Maize sells at a decline of 6d. per qr.

CURRENT PRICES.

WHEAT—	Per Qr.	Per Qr.	PEAS—	Per Qr.	Per Qr.
Essex and Kent,	s. s.	s. s.	Grey ..	33	35
red ..	59	62	Maple ..	38	41
Ditto new ..	50	58	White ..	36	40
White ..	58	67	Boilers ..	36	40
new ..	50	58	Foreign ..	37	39
Foreign red ..	59	62			
white ..	64	67			
BARLEY—			RYE ..	36	38
English malting	31	35			
Chevalier ..	42	49	OATS—		
Distilling ..	32	35	English feed ..	21	25
Foreign ..	29	51	potato ..	26	31
			Scotch feed ..	—	—
MALT—			potato ..	—	—
Pale ..	66	74	Irish Black ..	18	20
Chevalier ..	—	—	White ..	18	20
Brown ..	55	60	Foreign feed ..	16	20
BEANS—			FLOUR—		
Ticks ..	31	33	Town made ..	50	57
Harrow ..	33	35	Best country	—	—
Small ..	—	—	households ..	44	47
Egyptian ..	32	34	Norfolk & Suffolk	38	42

BREAD, Monday, March 3.—The prices in the Metropolitan are, for Wheat Bread, per 4lbs. loaf, 7½d. to 8d. Household Bread, 6½d. to 7d.

METROPOLITAN CATTLE MARKET, Monday, March 10.—The total imports of foreign stock into London last week amounted to 5,748 head. In the corresponding week in 1872 we received 12,093; in 1871, 9,564; in 1870, 8,564; in 1869, 12,508; and in 1868, 3,102 head. Business in the cattle trade to-day has not been brisk, but the tone of the market has been healthy. The imports of foreign beasts have not been large, the supply being chiefly composed of about 100 Dutch, 90 Gothenburg, and 40 Cornuna, which have realised steady prices, with a moderate demand. From our own grazing districts the receipts have been large, and the quality being good, the actual weight of meat on offer has been heavy. The inquiry has been to a fair extent, and prices have been steady. The best Scots and Crosses have changed hands at 5s. 10d. to 6s. per 8lbs. From Norfolk, Suffolk, Essex, and Cambridge we received about 1,200; from Lincolnshire, about 50; from other parts of England, about 350; from Scotland, 96; and from Ireland, about 45. The supply of sheep has been about an average. The demand has been quiet, but prices have been firm. The best Downs and half-breeds, in the wool, have sold at 7s. 10d. to 8s. per 8lbs., and the clipped sheep at 6s. 2d. to 6s. 4d. per 8lbs. Calves have changed hands quietly at about late rates. Pigs have been disposed of on former terms.

Per 8lbs., to sink the offal.

s. d. s. d.	s. d. s. d.
Inf. coarse beasts 4 4 to 4 8	Pr. coarse woolled 7 4 7 6
Second quality 4 10 5 2	Prime Southdown 7 8 8 0
Prime large oxen 5 6 5 8	Lge. coarse calves 4 6 5 0
Prime Scots 5 10 6 0	Prime small 5 6 6 2
Coarse inf. sheep 5 8 6 4	Large hogs 3 4 4 0
Second quality 6 6 6 10	Neat sm. porkers 4 0 4 6

METROPOLITAN MEAT MARKET, Monday, March 10.—The quantity of meat on sale here to-day was moderately large. Sales were effected rather slowly, but prices exhibited strength.

Per 8lbs. by the carcase.

s. d. s. d.	s. d. s. d.
Inferior beef 3 4 to 4 0	Inferior Mutton 4 0 to 5 0
Middling do. 4 0 4 4	Middling do. 5 0 5 6
Prime large do. 4 8 5 2	Prime do. 5 8 6 4
Prime small do. 5 0 5 6	Large pork 4 0 4 6
Veal 5 0 5 8	Small do. 4 8 5 6

PROVISIONS, Monday, March 10.—The arrivals last week from Ireland were 171 firkins butter, and 4,191 bales bacon; and from foreign ports 21,166 packages butter, and 179 bales bacon. The butter trade has ruled slow; no material alteration in foreign, but little Irish here, and so little demand for it, prices are quite nominal. Bacon has sold well, and at the close of the week prices advanced about 2s. per cwt., with a firm market.

COVENT GARDEN.—Friday, March 7.—Business transactions remain without much alteration; a fair supply of most descriptions of outdoor produce renders prices almost stationary. Good dessert apples and pears are becoming comparatively scarce. Hothouse pines and grapes are sufficient for the trade; a few strawberries are offered, at nominal prices, but there is little inquiry for them.

HOPS.—BOROUGH, Monday, March 10.—There is no change to remark in our market. A small consumptive business continues to prevail, and occasionally parcels of old and new hops, which are offered at tempting prices, are secured for speculation. Holders are very firm, and the stocks on offer small. Only a very limited demand would be required to send prices up. Continental markets are quiet. Mid and East Kent, 5s. 5s., 6s. 6s., to 7s. 7s.; West of Kent, 5s. 5s., 5s. 12s., to 6s. 10s.; Sussex, 5s. 5s., 5s. 12s. to 6s.; Farnham and country, 5s. 12s. to 7s.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, March 10.—Sound English potatoes continue firm in value, while foreign potatoes are also in fair request, the arrivals of which are upon a less extensive scale. Other descriptions also are dealt in steadily, and fully support recent quotations. Best Kent Regents, 180s. to 250s. per ton; Essex and other Regents, 140s. to 200s.; Rocks, 120s. to 140s. per ton.

SEED, Monday, March 10.—There has been a large supply of English cloverseed. The finest qualities alone commanded high prices. Medium and inferior descriptions were pressing offered, at low and irregular rates. German and French reds were sold for less money. Trefoil was abundant in supply, demand slow, and prices in favour of the buyers. No change occurred in either white or brown mustardseed, very little of the latter offering. Canaryseed sold at previous

values, steadily for the best English samples. Dutch hempseed was in moderate request, at no quotable change in value. Grass seeds were purchased to a fair extent at moderate prices. Foreign tares sold more freely, at as much money generally.

WOOL, Monday, March 10.—The public sales of colonial wool, which will be brought to a close on Saturday next, have been progressing with rather more animation, and at a slight recovery in prices. French buyers have been operating rather more freely; but at the same time a somewhat cautious feeling prevails. For English wool, however, the trade is dull, at about last week's currency. Last week's importation into London consisted of 3,406 bales from Port Augusta, 3,194 Port Pirie, 4,364 Melbourne, 1,260 Bellington, 337 Auckland, 1,249 Alcoa Bay, 930 Mossel Bay, 217 Table Bay, 309 Odessa, and 395 Marseilles.

OIL, Monday, March 10.—For linseed oil the demand has been only to a moderate extent. Rape has been steady. Other oils have been quiet.

TALLOW, Monday, March 10.—The market is steady without material change in prices. P. Y. C. is quoted at 44s. 9d. for new, and 43s. 6d. for old on the spot. Rough fat, 2s. 0½d. per 8lbs.

COAL, Monday, March 10.—House coals 1s. advance. Hartley's at a reduction of 2s. Hettons, 30s. 6d.; Tinstall, 28s., 3d.; Hartley's 30s. 3d. Ships fresh arrived, 24; ships left from last day, 2; total, 26. Ships at sea, 50.

Advertisements.

JOHN BENNETT, ESQ., DECEASED.—The Clients of the late John Bennett, Esq., Solicitor, of 4, Serjeants'-inn, Fleet-street, are respectfully informed that his BUSINESS and all his papers have been TRANSFERRED to his successor, Mr. BASIL GREENFIELD, Solicitor, 21, Abchurch-lane, Cannon-street, E.C.

A FIRM OF DENTISTS, in the West of England, have a VACANCY for a well-educated and gentlemanly YOUTH of not less than sixteen, as an ARTICLED PUPIL. He would be required to conform to the rules of a Nonconformist family. A liberal premium required.—Address to B. and R., care of Messrs. Ash and Sons, 9, Broad-street, Golden-square, London, W.

SPECIAL AGENTS WANTED for NON-FORFEITABLE LIFE ASSURANCES by Monthly premiums. Terms liberal.—Apply, Wilfred A. Bowser, Actuary and Secretary, London and County Provident Institution, 7, Bishopsgate-street Within, London.

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HALF-TERM will BEGIN THURSDAY, March 6.

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For Prospectuses and further information, apply to the Head Master, at the School, or to the Secretary, the Rev. R. H. MARTEN, B.A., Lee, S.E.

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ESTABLISHMENT FOR YOUNG LADIES, Conducted by Mrs. WASHINGTON WILKS. The course of instruction embraces the usual branches of a thorough English education, with the French and German Languages; also Piano, Singing, and Drawing taught by competent Masters.

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TWO SCHOLARSHIPS will be offered for competition to Boarders entering the School after Easter next—(1) value £18, for boys between fourteen and sixteen years of age; (2) value £12, for boys under fourteen years of age.—For particulars, apply to the Head Master, Rev. R. Allott, B.A., East of England Nonconformist School Company (Limited).

CLEVEDON COLLEGE, NORTHAMPTON.

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In December, 1872, and January, 1873, Eighteen Pupils (one-fourth of the whole School) were successful at University Examinations, Nine of the number taking Honours.

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FAMILY HOTEL, 23, EUSTON-ROAD, KING'S CROSS (Corner of Belgrave-street), LONDON. Opposite the Midland and Great Northern, and close to the London and North-Western Termini; also the King's Cross Station of the Metropolitan Railway. Beds from 1s. 6d. Breakfast or Tea 1s. 3d. Attendance 9d. Trains and omnibuses to all parts of the City continually.

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See Testimonials, of which there are a thousand in the Visitors' Book.

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"After visiting various places in England, I have come to consider Shirley's (in view of its combining the greatest comfort and respectability, with the most moderate charges) as the Temperance Hotel par excellence."—J. K. KARCHER, Toronto, C.W.

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VALUER, PREPARES and NEGOTIATES COMPENSATION CLAIMS for Property Compulsorily taken for Railways and other Improvements, and also Values property for every purpose.—25, Finsbury-place, Moorgate-street, E.C.

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warranted all wool and properly shrunk. Samples, Directions for Self-Measure, Illustrated Designs, and Price Lists Free by Post.

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BAL EMBROCATION is now recommended by many of the most eminent of the Faculty as the only known safe and perfect cure, without restriction of diet or use of medicine. Sold by most Chemists in bottles, at 4s. each. Wholesale Agent, Edwards, 38, Old Change (formerly of 67, St Paul's), London.

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INTEREST GUARANTEED by the GOVERNMENT of URUGUAY for 40 years from the date of opening of each section of the railway, under authority of the law of the Chamber of Representatives and of the Senate, passed October, 1868, and in pursuance of decrees of the Government.

ISSUE of 4,000 SEVEN PER CENT. PERPETUAL FIRST MORTGAGE DEBENTURE BONDS of £100 each, being the balance of the Debenture Capital of

THE NORTH-WESTERN RAILWAY OF MONTEVIDEO COMPANY (Limited),
(From Salto to Santa Rosa).

Length of line, 110 miles.

Each bond will be certified by the Consul-General of the Uruguayan Government in London, and will be issued to subscribers free of stamp duty.

Price of issue, £80 per £100 bond, yielding to the investor £8 15s. per cent. per annum.

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The Directors of the North-Western Railway of Montevideo Company (Limited) are prepared to RECEIVE APPLICATIONS for 4,000 SEVEN PER CENT. PERPETUAL DEBENTURE BONDS of £100 each, being the balance of 6,000 bonds constituting the debenture capital of the Company.

The price of issue is £80 per £100 bond, payable as follows:—

£10 per bond on application.

20 " on allotment.

25 " on 1st May, 1873.

25 " on 1st July, 1873.

£80

Interest at the rate of £7 per cent. per annum will accrue on each instalment from the date of payment thereof.

Subscribers will be allowed the privilege of paying up the whole of the instalments on allotment, whereupon interest on the full £100 bond will accrue from the date of such payment.

Interest will be payable half-yearly, on the 1st January and 1st July in each year, at the banking house of Messrs. Roberts, Lubbock, and Co., 15, Lombard-street, London, E.C.

The first payment will be made on 1st July, 1873.

The return to the investor on the price of subscription will be £8 15s. per cent.

The construction of the North-Western of Montevideo Railway has been undertaken by this Company under very favourable conditions, as will be gathered from the following extracts from the concession:—

Article 9—Guarantees interest at the rate of seven per cent. per annum net for this undertaking, upon the sum of £10,000 sterling per each English mile of 1,760 yards of railway, which may be constructed according to the terms of the concession, and which sum of £10,000 sterling per mile is declared to be its value for all purposes relating to the said guarantee.

Article 12—Provides that the guarantee of seven per cent. shall commence to take effect on the part of the nation in proportion as the various sections of the line are opened for traffic.

Article 14—Authorises the Company to draw up and fix the rates of their tariff until the net profits shall reach sixteen per cent. per annum on the entire capital of the Company.

Article 24—It being the duty of the authorities to protect, as much as it is in their power, all undertakings which tend to aggrandise and prosper the Republic, and as the Upper Uruguay (Salto to Santa Rosa) Railway opens important communications between the margins of Uruguay, Paraguay, and the Brazil, along an extensive region, from the province of Matto-Grosso up to the province of Rio Grande, the Government, in the name of the nation, subscribes for two thousand shares of two hundred and thirty-five dollars (gold)—about £50 each—payable in monthly instalments of nine thousand dollars each, to reckon from the time of the commencing of the works of the line in an earnest manner.

Article 26—The Company may issue shares and bonds to bearer, bearing interest at the rate of seven per cent. per annum, in conformity with the 9th and 10th clauses of the present decree (concession).

A contract has been entered into with Messrs. Clark, Punchard, and Curry, of Westminster, to construct the railway, rolling stock, and telegraph, &c. The works were commenced in June, 1872, and are being pushed forward with considerable energy. The railway will be opened in sections as constructed, the first section being now almost completed, and the contractors have undertaken to finish and equip the entire line by the 31st December, 1874.

Provisional certificates will be issued, which, on due payment of all the instalments, will be exchanged for debenture bonds. Each bond will be certified by the Consul-General of the Uruguayan Government in London, and will be issued to subscribers free of all stamp duty.

In the event of no allotment being made to any applicant, the deposit paid will be returned forthwith, without deductions; should a smaller amount be allotted than applied for, the balance paid on application will be applied towards payment of the amount payable on allotment.

Failure to pay any instalment at the due date will render all previous payments liable to forfeiture.

The original concession, and certified English translation of the same, with the articles of association and contract, can be seen at the offices of the solicitor to the Company in London, 15, Old Jewry Chambers, E.C.

Applications, which must be accompanied by the payment of £10 on each £100 debenture bond applied for, must be

made on the annexed form, and can be forwarded either to the bankers of the Company, Messrs. Roberts, Lubbock and Co., 15, Lombard-street, London; or to the Secretary, at the offices of the Company, 113, Cannon-street, E.C., London.

Prospectuses and forms of application can be obtained of the Company's brokers, Messrs. Huggins and Co., 1, Threadneedle-street, E.C., London; or of the Secretary, J. B. Davison, Esq., at the offices of the Company, 113, Cannon-street, London, E.C.

The North-Western Railway of Montevideo Company (Limited) has been formed for the construction and working of the important line of railway from the City and Port of Salto to the Port of Santo Rosa, on the frontier of Brazil, 110 miles in length.

A concession in perpetuity from the Government of Uruguay has been granted under authority of the law passed by the Chamber of Representatives, and the Senate, in October, 1868, and in pursuance of the decree of the Government, dated 12th December, 1870.

By this concession the Government guarantees to the Company, for forty years from the date of opening of each section of the line, a net revenue of 7 per cent. per annum in sterling on a sum of £10,000 per mile, which, on the 110 miles of railway, amounts to £77,000 per annum, the railway and all its appurtenances remaining the property of the Company in perpetuity.

The railway is to be free from all imposts and dues for the term of 40 years.

The Company has the power of fixing the traffic rates, but when the railway shall have earned profits amounting to 16 per cent. per annum on the whole capital of £1,100,000, the tariff may be revised by the Government, in accord with the Company.

A contract has been made with Messrs. Clark, Punchard, and Curry, who commenced the works in June, 1872. The first section of the line is now almost completed, and the contractors have undertaken to construct the entire railway, with stations, rolling stock, telegraph, &c., in accordance with the terms of the concession, on or before the 31st December, 1874.

The contract provides that the interest payable on the capital of the Company shall be paid by the contractors until and up to the opening of each respective section, at which time the Government guarantee will come into force, so that subscribers will enter into the punctual receipt of their interest half-yearly from the day of payment of their subscription.

The capital of the Company is £500,000 in shares, and £600,000 in debenture bonds.

The Republic of Uruguay is increasing rapidly in wealth and population.

The import and export trade, by the statement of the Government Commissioner on the issue of the last Uruguay Loan, are shown to exceed £8,000,000 per annum, having doubled itself in 10 years, and increasing at a faster rate than either that in Brazil or the Argentine Republic. A large European emigration has steadily set in, and the population is rapidly increasing, that of the capital city of Montevideo being about 120,000.

As regards traffic, this must undoubtedly be very large, as the railway forms a main artery of communication with an Atlantic port, not only for the fertile department of the Salto, which it traverses, but for other States and a large portion of Brazil.

This area is watered by the River Uruguay and its tributaries, the port of which, for sea-going ships, is at Salto, the southern terminus of the railway. Here a series of rapids commences, which makes all regular transit between Salto and Santa Rosa impossible for a distance of upwards of 100 miles parallel to the railway, but at its northern terminus, Santa Rosa, an inland navigation commences, which extends far into the Empire of Brazil. The railway thus affords the outlet to the Atlantic for the produce of this vast and fertile territory.

Considerable attention has been attracted to the remarkable traffic returns of the railways existing on the southern side of the River Plate, in the Argentine Confederation, and their continued increase promises to rank them amongst the most remunerative railways known.

The Northern Railways of Buenos Ayres earned during the year 1871 a gross revenue of about £74,811, equal to £76 per mile per week, and a net income of £42,213, equal to £13 per cent. on the total capital of the Company.

There can be little doubt that the traffic on the North-Western Railway of Montevideo, on the north side of the River Plate, will rapidly surpass the amount of seven per cent. guaranteed by the Government, and pay much higher dividend.

The amount of guarantee of the Montevideoan Government is equal to £77,000 per annum, whilst to pay the interest on the Company's debenture bonds, £42,000 per annum only is required, and irrespective of all guarantee, a gross traffic of only about £15 per mile per week would be sufficient—allowing fifty per cent. per mile for working expenses—to meet the interest on the bonds.

It will be seen by the foregoing details that a basis of solidity and security exists for the bonds now for subscription, and at the same time yielding an unusually large return on the amount invested.

By order of the Board,
J. B. DAVISON, Secretary.

113, Cannon-street, London, E.C., March 7, 1873.

THE NORTH-WESTERN RAILWAY OF MONTEVIDEO COMPANY (Limited)

Issue of 4,000 7 per Cent. Perpetual First Mortgage Debenture Bonds of £100 each, being the balance of the debenture capital of the Company.

Price of issue £80 per £100 bond.

FORM OF APPLICATION.

To the Directors of the North-Western Railway of Montevideo Company (Limited).

Gentlemen,—Having paid to your bankers, Messrs. Roberts, Lubbock, and Co., 15, Lombard-street, London, E.C., the sum of _____ pounds, being a deposit of £10 per bond, on perpetual First Mortgage Debenture Bonds of £100 each of the North-Western Railway of Montevideo Company (Limited), issued at 80 per bond, I request you will allot to me that number, and I hereby agree to accept the same, or any smaller number that may be allotted to me, and to pay the balance due thereon in terms of the prospectus dated 7th March, 1873.

Name (in full) _____

Address _____

Description _____

Date _____ March, 1873

Signature _____

(Addition to be signed by subscribers who wish to pay in full.)

I desire to pay up in full on allotment.

Signature _____

COALS.—GEORGE J. COCKERELL and Co., Coal Merchants to the Queen and to the Royal Family. Best Wall's-end, 38s.; best Inland, 36s.; best Coke, 28s. Cash prices—Central Office, 13, Cornhill; West End Office, next Grosvenor Hotel, Piccadilly.

FRY'S CARACAS COCOA.
"A most delicious and valuable article."—Standards.
"Nothing can be found at all equal to it."—Court Circ. lar.

FRY'S CARACAS COCOA.
"A packet can be easily obtained, and its delicate flavour and fine aroma secure its adoption as a beverage for breakfast or supper."—Standard.

FRY'S EXTRACT OF COCOA.
The pure Cocoa Nib deprived of its superfluous oil.
N.B.—A sample, post free, on application.
J. S. FRY and SONS, Bristol and London.

COALS.—LEA and CO'S PRICES.
Hetton or Lambton, 44s.; Hartlepool, 43s.; best Wigan, 42s.; best Silkestone, 42s.; new Silkestone, 41s.; best Clay Cross, 42s.; Primrose, 41s.; Derby Bright, 40s.; Barnsley, 40s.; Kitchen, 38s.; Hartley, 37s.; Cobble, 37s.; Nuts, 32s.; Steam, 37s.; Coke, 28s. per 12 sacks. Net cash. Delivered thoroughly screened. Depôts, Highbury and Highgate, N.; Kingsland, E.; Beauvoir Wharf, Kingsland-road; Great Northern Railway Stations, King's-cross and Holloway; and 4 and 5 Wharves, Regent's-park-basin.

ORIDE GOLD SNAKE RINGS, three
folds round finger, 3s. 6d.; Head set with Alaska Diamonds, 5s.; Gem Rings, 1s. 6d.; Lockets, 2s.; Alberts, 3s. 6d. and 5s.; Long Chains, 5s. 6d. and 7s. 6d.; Sleeve Links, 2s.; Shirt Studs, 1s.; Solitaires, 1s. Circulars free.
W. HOLT, 35, All Saints-road, Westbourne-park, London.

KELLY'S ORGAN HARMONIUMS, as
manufactured for Her Majesty, are the only instruments of English manufacture that received any award at the Paris and Dublin Exhibitions. A liberal allowance to the clergy.—11, Charles-street, Berners-street. Price lists free. Secondhand Pianos for sale.

HARMONIUMS, by GILBERT L. BAUER.
Improved ENGLISH MANUFACTURE, suitable for
CHURCH AND CHAPEL SERVICES,
Concert Rooms, Private Families, &c., &c. Price Lists on application, at the Cumberland-Works, 49, Tottenham-street, London, W.

STATIONERY, PRINTING, ACCOUNT
BOOKS, and every requisite for the Counting-house. Qualities and prices will compare advantageously with any house in the trade. The Forms and Account Books required under "The Companies' Acts, 1862 and 1867," kept in stock. Share Certificates Engraved and Printed. Official Seals Designed and Executed.—ASH and FLINT, 49, Fleet-street, City, E.C., and opposite the Railway Stations, London-bridge, E.C.

MOSCOW POLYTECHNIC EXHIBITION, 1872.
LYONS EXHIBITION, 1872. (GOLD MEDALS.)

First Prizes awarded to LIEBIG COMPANY'S EXTRACT OF MEAT for best quality.

CAUTION.—None genuine without Baron Liebig's, the Inventor's, signature. Ask for Liebig Company's Extract.

FACT.—ALEX. ROSS'S HAIR-COLOUR
WASH will in two days cause grey hair or whiskers to become their original colour. This is guaranteed by Alex. Ross. It is merely necessary to damp the hair with it. Price 10s. 6d.; sent for stamps.—248, High Holborn, London.

SPANISH FLY is the acting ingredient in Alex. Ross's CANTHARIDES OIL. It is a sure restorer of Hair and a producer of Whiskers. The effect is speedy. It is patronised by Royalty. The price is 3s. 6d.; sent for stamps.

ALEX. ROSS'S HAIR CURLING FLUID.
It curls immediately straight and ungovernable Hair. It is of no consequence how straight or ungovernable the hair is when it is used. Sold at 3s. 6d.; sent for 54 stamps.

ALEX. ROSS'S GREAT HAIR RESTORER.
—It restores Grey Hair to its original colour in a few days. It increases growth and removes dandruff. Sold in large bottles at 3s. 6d.; sent for stamps or P. O. Order.—A. ROSS, 248, High Holborn, London.

A DELICATE AND CLEAR COMPLEXION,
with a Delightful and Lasting Fragrance, by using the celebrated

"UNITED SERVICE" SOAP TABLETS,

4d. and 6d. each. Manufactured by

J. C. and J. FIELD, UPPER MARSH, LAMBETH.

Order of your Chemist, Grocer, or Chandler.

LADIES' FUR-LINED BOOTS, 18s. 6d.

Boots for Skating. Guinea Cork-soled Elastic Boots. Velvet Boots, 5s. 6d. Slippers, 3s. 6d.

Catalogues post free.

THOMAS D. MARSHALL,

192, OXFORD STREET, W.

ASTHMA AND BRONCHITIS

Effectually relieved by the use of "DATURA TATULA," for "in a most fearful attack of asthma, Lord Dunsany had scarcely smoked the DATURA TATULA for more than a minute or so when the symptoms abated, and in ten minutes more he was relieved wonderfully. He told me he had used it for years with the most perfect success. Certainly the inhalation had the most magical effect I ever witnessed."—Dr. J. McVeagh. "I have never known an instance in which relief was not obtained."—Gen. Alexander. Sold as tobacco, in tins, 2s. 6d., 5s., 10s., and 18s. Cigars and Cigarettes, in boxes, 3s., 6s., 8s., and 15s. Pastilles for inhalation, boxes, 2s. 6d., 5s., and 10s.

SAVORY & MOORE, 143, New Bond-street, London.

KAYE'S WORSDELL'S PILLS.—Indulgence of the appetite is often followed by dyspepsia, indigestion, headache, and other stomach complaints. The prompt use of KAYE'S WORSDELL'S PILLS will give immediate relief, and prove a most efficacious restorative. Sold by all Chemists and other Dealers in Patent Medicine, at 1s. 1d., 2s. 9d., and 4s. 6d. per box.

NOTICE of REMOVAL.—TIDMAN'S SEA SALT.—TIDMAN and SON beg to announce their REMOVAL from Wormwood-street to 21, WILSON-STREET, FINSBURY, London, E.C., where all communications should be addressed.

TIDMAN'S SEA SALT, extracted from the "foaming billows," has been analysed by Dr. Hassall and other eminent chemists, who strongly recommend it as very superior to the rock and other salts previously used. It is the only efficient substitute for sea-bathing.—Tidman and Son, removed from Wormwood-street to 21, Wilson-street, Finsbury, London, E.C.

TIDMAN'S SEA SALT, for producing a real sea bath in your own room. May be used warm, tepid, or cold. Five ounces should be added to each gallon of water.—Sold by Chemists and Druggists, in bags and boxes of 7 lb., 14 lb., 28 lb., 56 lb., and 1 cwt. Beware of imitations.

TIDMAN'S SEA SALT, used daily, produces astonishing effects in cases of debility, lassitude, &c. It invigorates more effectively and naturally than any other remedy. Sold in bags and boxes by all Chemists and Druggists. N.B.—Particularly see that each packet bears our trade mark.

TIDMAN'S SEA SALT supplies the very want of the age, presenting to every one the pleasures of sea bathing without the necessity of a residence on the coast. Baths prepared with this salt may always be obtained at the Argyll Baths, Argyll-place, Regent-street, and 5, New Broad-street.

TIDMAN'S SEA SALT is not merely a healthful luxury, but has produced really wonderful effects in many cases of glandular swellings, rheumatic affections, neuralgia, sprained joints, &c.—Sold by Chemists and Druggists. Beware of imitations.

TIDMAN'S SEA SALT, used daily, immensely benefits weakly infants, strengthening the limbs, developing the muscles, and invigorating the whole system. It greatly assists in forming a sound constitution. Sold by Chemists and Druggists. Beware of imitations.

TIDMAN'S SEA SALT should be used in every nursery. Its wonderful strengthening powers are there exhibited in the most striking manner. For very young children the bath should be tepid. Sold in bags and boxes by Chemists and Druggists. N.B.—Particularly see that each packet bears our trade mark.

TIDMAN'S SEA SALT is superior to any other preparation in the world, as by the process employed in its manufacture all the medicinal and invigorating properties of sea-water, eliminated in other cases by the ordinary operations of refining and purifying, are retained in full activity.

TIDMAN'S SEA SALT effectually relieves tender feet. They should be bathed night and morning with a solution prepared by dissolving five or six ounces of the salt in a gallon of cold water. Sold by Chemists and Druggists. Beware of imitations.—Tidman and Son, 21, Wilson-street, Finsbury, London, E.C.

TIDMAN'S SEA SALT.—When purchasing this celebrated article, assure yourself of its verity by seeing that every package bears our well-known trade mark—a bag, on which are the words, "Tidman's Sea Salt."—Tidman and Son, 21, Wilson-street, Finsbury, London, E.C.

MONUMENTAL SCULPTURE.
MARBLE, GRANITE, and STONE
TOMBS, TABLETS, &c.

Drawings and Estimates free on application.

Established in year 1820.

GAFFIN AND CO.,

63, QUADRANT, REGENT STREET, LONDON, W.

"FOR the BLOOD is the LIFE."—See Deuteronomy, chap. xii, verse 23.

CLARKE'S WORLD-FAMED BLOOD MIXTURE.

The GREAT BLOOD PURIFIER and RESTORER. For cleansing and clearing the blood from all impurities, cannot be too highly recommended.

For Scrofula, Scurvy, Skin Diseases, and sores of all kinds, it is a never-failing and permanent cure.

It Cures Old Sores,
Cures Ulcerated Sores on the Neck,
Cures Ulcerated Sore Legs,
Cures Blackheads, or Pimples on the Face,
Cures Scurvy Sores,
Cures Cancerous Ulcers,
Cures Blood and Skin Diseases,
Cures Glandular Swellings,
Clears the Blood from all Impure Matter,
From whatever cause arising.

As this Mixture is pleasant to the taste, and warranted free from anything injurious to the most delicate constitution of either sex, the Proprietor solicits sufferers to give it a trial to test its value.

Thousands of Testimonials from all parts.

Sold in bottles, 2s. 3d. each, and in cases containing six times the quantity, 11s. each—sufficient to effect a permanent cure in the great majority of long-standing cases—BY ALL CHEMISTS AND PATENT MEDICINE VENDORS throughout the United Kingdom and the world, or sent to any address on receipt of 27 or 132 stamps by

F. J. CLARKE, Chemist, High-street, Lincoln.
Wholesale—All Patent Medicine Houses.

THE BLOOD PURIFIER.

NO ONE SHOULD BE WITHOUT THE BLOOD PURIFIER.—Old Dr. Jacob Townsend's Sarsaparilla is the great purifier of the blood, it effects the most salutary changes in disease; cures scrofula, scorbutic disorders, chronic sore eyes, rheumatism, piles, liver complaints, erysipelas, all blotches and eruptions of the skin, it removes every impurity of the blood, and all humours and morbid collections of the body, in short, it acts like a charm. In bottles, 2s. 6d., 4s. 6d., 7s. 6d., 1 s. 0d. Pills and Ointment, each in boxes, 1s. 1d., 2s. 9d., 4s. 6d., by post 1s. 3d., and 6d. stamps. Sold by all Druggists. Chief Depot, 131, Fleet-street, London. Get the red and blue wrapper with the old Dr.'s head in the centre.

FIELD'S PATENT "OZOKERIT" CANDLES.

IMPROVED IN COLOUR. IMPROVED IN BURNING.

NO ADVANCE IN PRICE.

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FURNISH YOUR HOUSE WITH THE BEST ARTICLES

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Table Knives, Ivory, per doz., 19s., 25s., 35s., 40s.
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Papier Mache Tea Trays, in Sets, 21s., 56s. 95s.
Electro Tea and Coffee Sets, £3 10s., £7 10s., £12 10s.
Dish Covers, Tin, 23s.; Metal, 65s.; Electro, £12.
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Lamps—Moderator, Rock Oil, &c., from 7s.
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Fenders—Bright, 45s. to £15 15s.; Bronze, 3s. 6d. to £6.
Stoves—Bright, Black, Register, Hot-air, &c.
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Bedsteads—Brass and Iron, with Bedding.
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Kitcheners—London-made, 4-feet, £14 15s.
Cheap, 3 ft. 6, £3 17s. and £6 15s.
Kitchen Utensils—Copper, Tin, and Iron.
Turnery Goods, Brushes, Mats, &c.
Tools—Gentlemen's Chests, Household, Youths, &c.
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A Discount of 5 per cent. for cash payments of £2 and upwards.

DEANE & CO. (46, King William Street), LONDON BRIDGE.

J. & P. COATS' BEST SIX-CORD COTTON.

For Hand or Machine Sewing.

J. & P. COATS' EXTRA MACHINE GLACE COTTON.

J. & P. COATS' CROCHET OR TATTING COTTON,

Is Unsurpassed in Quality.

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TO BE HAD OF ALL WHOLESALE AND RETAIL DRAPERS THROUGHOUT THE UNITED KINGDOM.

LONDON WHOLESALE WAREHOUSE—80, WOOD STREET, CHEAPSIDE.

DR. J. COLLIS BROWNE'S CHLORODYNE.

THE ORIGINAL AND ONLY GENUINE.

CHLORODYNE is admitted by the Profession to be the most wonderful and valuable remedy ever discovered.

CHLORODYNE is the best remedy known for Coughs, Consumption, Bronchitis, Asthma.

CHLORODYNE effectually checks and arrests those too often fatal diseases—Diphtheria, Fever, Croup, Ague.

CHLORODYNE acts like a charm in Diarrhoea, and is the only specific in Cholera and Dysentery.

CHLORODYNE effectually cuts short all attacks of Epilepsy, Hysteria, Palpitation and Spasms.

CHLORODYNE is the only palliative in Neuralgia, Rheumatism, Gout, Cancer, Toothache, Meningitis, &c.

From LORD FRANCIS CONYNHAM, Mount Charles, Donegal, 11th December, 1868.

"Lord Francis Conynham, who this time last year bought some of Dr. J. Collis Browne's Chlorodyne from Mr. Davenport, and has found it a most wonderful medicine, will be glad to have half-a-dozen bottles sent at once to the above address."

"Earl Russell communicated to the College of Physicians that he received a despatch from Her Majesty's Consul at Manila, to the effect that Cholera has been raging fearfully, and that the ONLY remedy of any service was CHLORODYNE."—See Lancet, 1st December, 1864.

CAUTION.—BEWARE OF PIRACY AND IMITATIONS.

CAUTION.—Vice-Chancellor Sir W. PAGE WOOD stated that Dr. J. COLLIS BROWNE was, undoubtedly, the inventor of CHLORODYNE; that the story of the Defendant, FREEMAN, was deliberately untrue, which, he regretted to say, had been sworn to.—See Times, 13th July, 1864.

Sold in Bottles at 1s. 1½d., 2s. 9d., 4s. 6d., and 11s. each. None is genuine without the words "Dr. J. COLLIS BROWNE'S CHLORODYNE" on the Government Stamp. Overwhelming Medical Testimony accompanies each bottle.

SOLE MANUFACTURER:—J. T. DAVENPORT, 33, Great Russell-street, Bloomsbury, London.

JOHN GOSNELL & CO'S

"CHERRY TOOTH PASTE"

Greatly excels all other preparations for the Teeth.

"AGUA AMARELLA"

Restores the Human Hair to its pristine hue, no matter at what age.

"TOILET and NURSERY POWDER"

Beautifully perfumed and guaranteed pure.

ASK for JOHN GOSNELL and CO'S,
Articles, and see that you have none other than their genuine

Sold by all respectable

CHEMISTS and PERFUMERS.

Wholesale, Angel-passage, 93, Upper Thames-street, London.

W. G. NIXEY'S Refined BLACK LEAD.
"CLEANLINESS."

The Proprietor begs to CAUTION the Public against being imposed upon by unprincipled tradesmen, who, with a view of deriving greater profit, are manufacturing and vending SPURIOUS IMITATIONS of the above article.

Ask for

W. G. NIXEY'S BLACK LEAD.

And see that you have it.—12, Soho-square, London, W.

ELECTRICITY IS LIFE.

PULVERMACH'S Improved Patent GALVANIC CHAIN BANDS, BELTS, BATTERIES, and ACCESSORIES. Price from 2s. and upwards.

Reliable evidence in proof of the unrivalled efficacy of these appliances in Rheumatism, Gout, Neuralgia, Deafness, Head and Tooth Ache, Paralysis, Liver Complaints, Cramps, Spasms, Nervous Debility, Functional Disorders, &c., is given in the Pamphlet, "GALVANISM NATURE'S CHIEF RESTORER OF IMPAIRED VITAL ENERGY."

Apply at PULVERMACH'S Galvanic Establishment, 168, Regent-street, London, W., where Pamphlet and full Price List can be obtained, post free.

QUININE WINE—as supplied to the Sick and Wounded during the late War.

The many and expensive forms in which this well-known medicine is administered, too often preclude its adoption as a general tonic. The success which has attended "Waters' Quinine Wine" arises from its careful preparation by the manufacturer. Each wineglassful contains sufficient Quinine to make it an excellent restorative to the weak. It behoves the public to see that they have Waters' Quinine Wine, for the result of Chancery proceedings, a short time since, elicited the fact that one unprincipled imitator did not use Quinine at all in the manufacture of his wine. All Grocers sell Waters' Quinine Wine at 30s. per dozen.

WATERS and WILLIAMS, Original Makers, Worcester House, 34, Eastcheap, London. Agents—LEWIS and CO., Worcester.

CROSBY'S

BALSAMIC COUGH ELIXIR.

Opiates, Narcotics, and Squills are too often invoked to give relief in Coughs, Colds, and all Pulmonary Diseases. Instead of such fallacious remedies, which yield momentary relief at the expense of enfeebling the digestive organs, and thus increasing that debility which lies at the root of the malady, modern science points to CROSBY'S BALSAMIC COUGH ELIXIR as the true remedy.

SELECT TESTIMONIAL.

Dr. Rooke, Scarborough, author of the "Anti-Lancet," says:—"I have repeatedly observed how very rapidly and invariably it subdued Cough, Pain, and Irritation of the Chest in cases of Pulmonary Consumption, and I can, with the greatest confidence, recommend it as a most valuable adjunct to an otherwise strengthening treatment for this disease."

This medicine, which is free from opium and squills, not only allays the local irritation, but improves digestion and strengthens the constitution. Hence it is used with the most signal success in Asthma, Bronchitis, Consumption, Coughs, Influenza, Night Sweats of Consumption, Quinsy, and all affections of the throat and chest. Sold by all respectable Chemists and Patent Medicine Dealers, in bottles at 1s. 9d., 4s. 6d., and 11s. each; and also by James M. Crosby, Chemist, Scarborough.

*Invalids should read Crosby's Prize Treatise on "Diseases of the Lungs and Air Vessels," a copy of which can be had gratis of all Chemists.

PROTECTION FROM FIRE.

BRYANT AND MAY'S
PATENT SAFETY MATCHES
LIGHT ONLY ON THE BOX.

BRYANT AND MAY'S
TRADE MARK—AN ARK.

BRYANT AND MAY'S
PATENT SAFETY MATCHES
ARE NOT POISONOUS.

BRYANT AND MAY'S
PATENT SAFETY MATCHES
WITHOUT PHOSPHORUS.

BRYANT AND MAY'S
PATENT SAFETY MATCHES
LIGHT ONLY ON THE BOX.

BRYANT AND MAY'S
PATENT SAFETY HOLDER
For use wherever a Match is frequently required.

BRYANT AND MAY.

The Ladies are respectfully solicited to make a trial of the
GLENFIELD STARCH,
which they will find to be far superior to any other Starch
for dressing Laces, Linens, &c.

It is now used in all Laundries, from the cottage to the
palace, and when once tried is found to be indispensable.
When you ask for *Glenfield Starch*, see that you get it,
as inferior kinds are often substituted for the sake of
extra profits.

KINAHAN'S LL WHISKY.

This celebrated and most delicious old mellow spirit is the
very CREAM of IRISH WHISKIES, in quality unrivalled
perfectly pure, and more wholesome than the finest Cognac
Brandy. Note the Red Seal, Pink Label, and Cork branded
"KINAHAN'S LL WHISKY."

Wholesale Depot, 20, Great Titchfield-street,
Oxford-street, W.

SAMUEL BROTHERS,
50, LUDGATE-HILL, LONDON, E.C.

CLASSIFIED PRICE LIST.

WINTER SUITS.			CLASS.	WINTER COATS.		
Business, and Travelling.	Visiting, Frock, and Clerical.	Evening Dress.		Business, and Travelling.	Visiting, Frock, and Clerical.	Evening Dress.
36s.	43s. 6d.	43s. 6d.	A	17s. 6d.	25s.	—
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